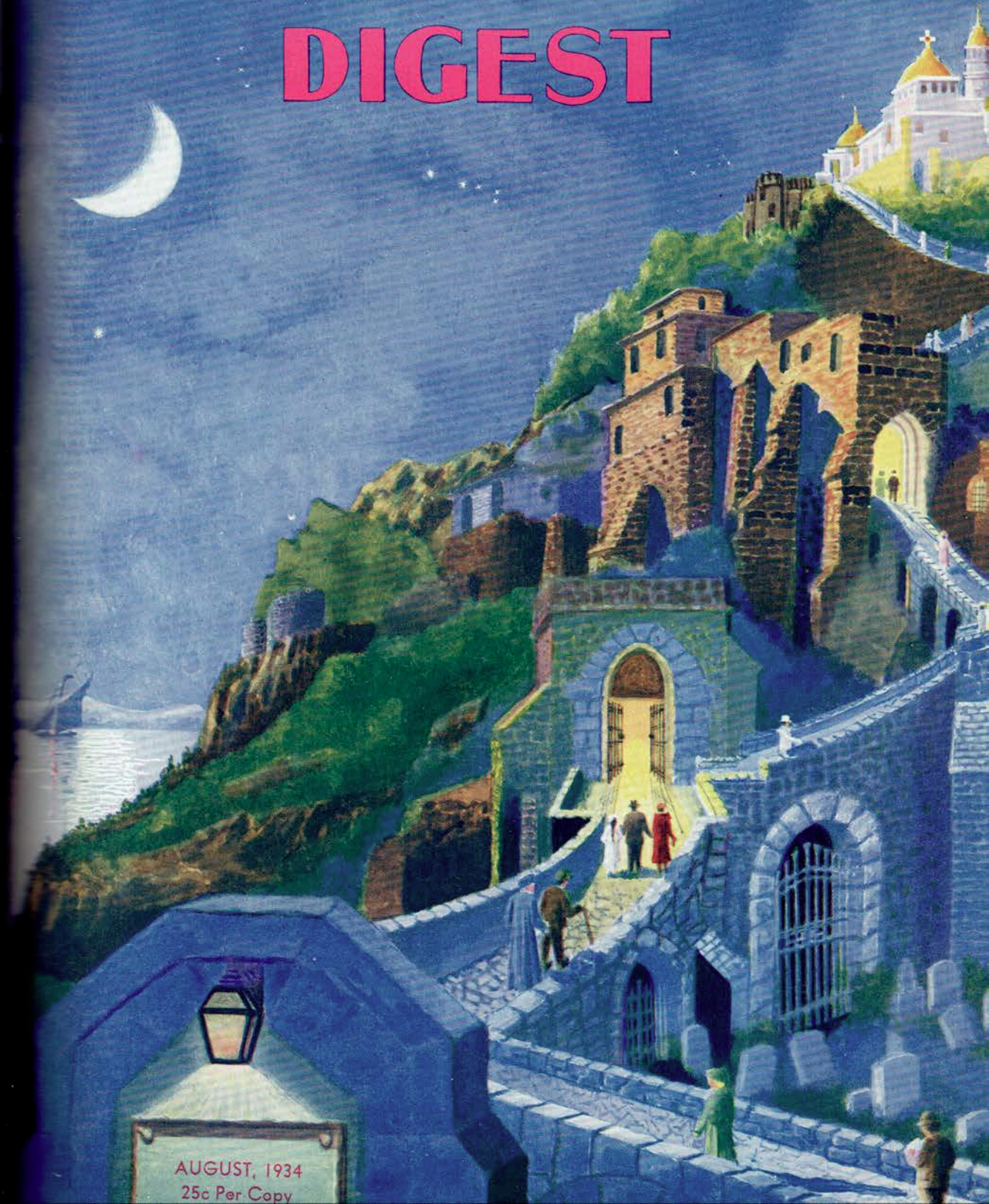


# THE ROSIKRUCIAN DIGEST



AUGUST, 1934

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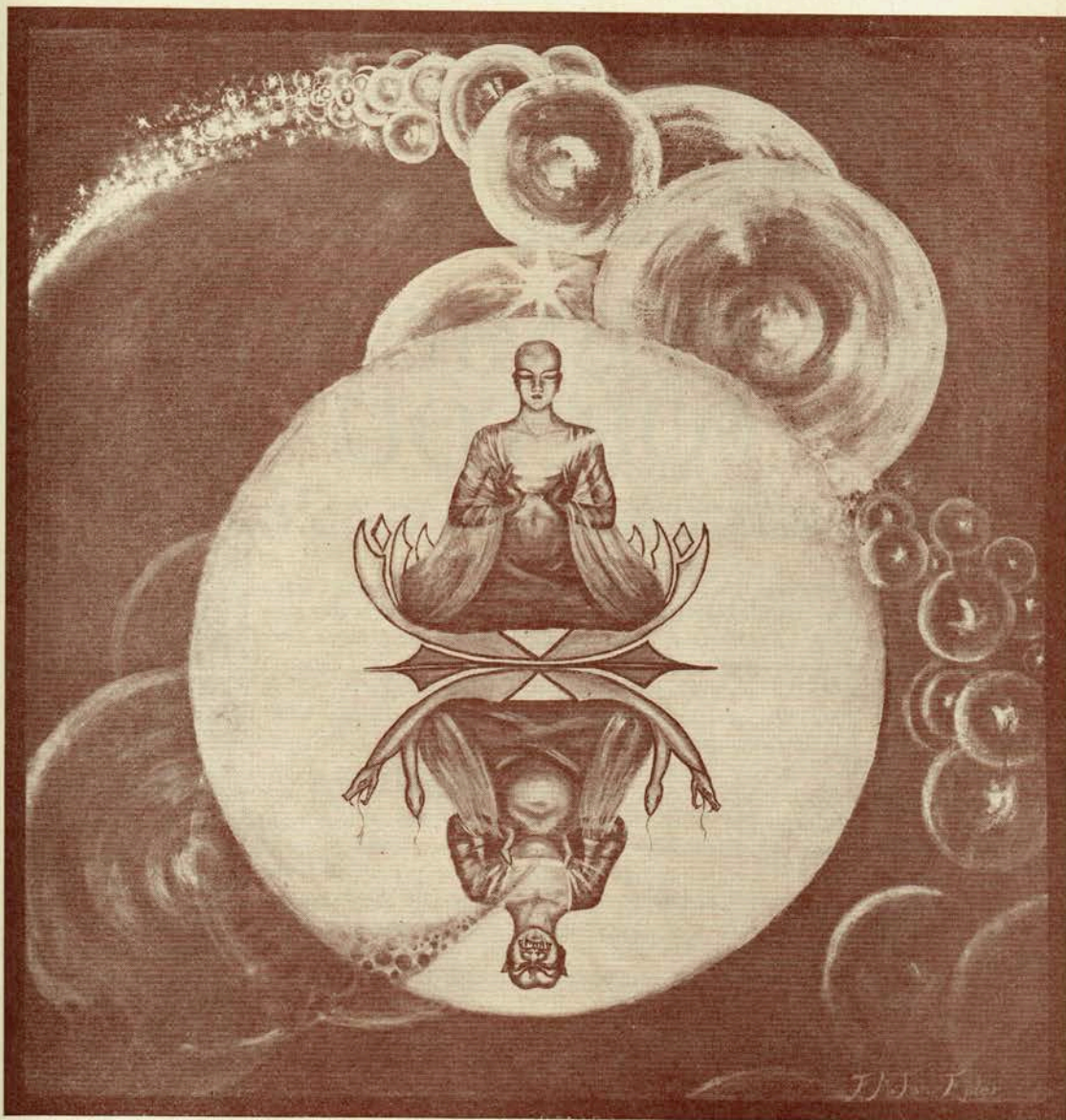
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# ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL, INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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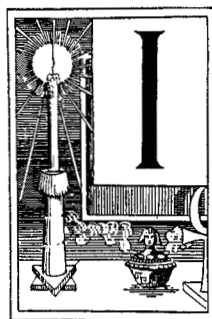
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The  
**THOUGHT OF THE MONTH**  
 WITNESSES OF THE SOUL

By THE IMPERATOR



**I**N THE LIVES of men and women, the outer selves, in their moments of inspired thought and action, are witnesses of the soul. The eyes may be windows through which we may glimpse, at times, a picture of the self within, and the lips

may be ambassadors of the subconscious self speaking golden words of wisdom when the impulse is stronger than the flesh; but in the thoughts and actions of the outer self, the individual may discover the truest witnesses bearing the most dependable testimony regarding the soul and its evolution.

Man is prone to look backward and in retrospection discover halos and glories, victories and palms that strengthen his vanity. In turning our vision forward, however, in contemplation of the vast future that lies before us, and scanning the distant horizon for some sign to indicate what may be the ultimate in the evolution of man, each of us finds little, indeed, to support our vanities or our glorified positions.

One of our writers in *The Rosicrucian Digest*, who contributes monthly to the department entitled, *Sanctum Musings*, and who prefers to remain unknown to the general public, has beautifully expressed the true position of man in his relationship to the things of the world. He has called man, *glorified dust*. In the ultimate analysis, all there is of the

worldly man is that which has ascended from the earthly elements, while within this body of dust there is that which has descended from the sublime heights of God's kingdom. When the physical self attempts, in its vanity, to glorify its existence, it can rise no higher than the ascendancy of its own elements and is never more than glorified dust. It is only when this outer self bears witness to the goodness and the greatness of the inner self that the real self is given any reason or opportunity to be glorified justly and truly.

In the beginning man was made of the dust of the earth and all of the centuries and cycles of time have not modified the very earthly nature of man's physical existence. Time has afforded opportunity for personal effort to square the corners and round off the rough edges of man's physical body and worldly nature, but the changes thus made are so slight and so difficult to discern in the great scheme of evolution that man may still look upon himself as being in the early stages of the most elementary form of evolution. Whatever mastership he attains is but a fraction of a degree of the mastership that is possible eventually. Whatever perfection he may demonstrate now in his worldly nature is but a very mild modification of his primitive qualities. Man does not know yet what he is to be and cannot conceive of the greater possibilities that lie before him.

Lord Bulwer Lytton, the eminent Rosicrucian, once wrote, "The easiest person to deceive is one's own self." Man has deceived himself into believing that he is a god in the universe and most

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certainly a god of the earth. In a review of his past evolution he finds glory in the thought that he has reached a high degree of perfection and almost the ultimate in the scheme of evolution. He looks with pride and self satisfaction upon his attainments, his achievements and accomplishments. He is quite satisfied with his abilities and with the great power of his mind. He will frankly admit only a few weaknesses and occasional errors. He looks across the seas at those who are in truth but a slight degree beneath him in evolution and imagines that there are vast and extensive canyons and a great abyss lying between them and himself. He visualizes his children as requiring only the development of a few points of perfection to make them just a little greater than himself, and, therefore, the ultimate representation of God's living image. In such view-points man reveals the inner self as still greatly unevolved and thus bears witness to his soul's sad plight.

We are reminded also of the truth expressed by Lowell in the words, "What man calls treasure and the gods call dross." Man is far more dross than refined. He is more dominated by the primitive, uncultured animal instincts than by the higher and sublime inspirations that crave for expression in his soul. The inner self as a representative of God and the living image of his Creator is ever seeking to carry the outer self onward to greater heights and there is ever the struggle within and without. Walt Whitman expressed this idea in his *Song of the Universal* wherein he says:

"In this broad earth of ours,  
Amid the measureless grossness and  
the slag,  
Inclosed and safe within its central  
heart,  
Nestles the seed perfection."

In the soul of man there is all that man requires to become the living image of God and the perfect being which God intended man to be. But no prisoner was ever inclosed in any of the

dungeons of the days of the Inquisition nor secluded in any White Tower equal to the imprisonment that is forced upon the soul of man through the ignorance and vanity of the outer self. Intuition and inspiration, the subtle urges and voice of the inner self, are suppressed, denied, and silenced. The falsely educated and unreal reasoning of the outer self is given a position of prowess and power that is unwarranted and undeserved. Only when the outer self is made the servant, or the pupil of the teacher and master within can evolution really begin and progress on the Path actually be made. It is only through training the outer self to realize and comprehend its true position in the universe and its true relationship to the soul within that it can present itself as a truthful witness. It is for this reason that those who comprehend and understand rightly seek greater illumination and guidance in the unfoldment of the inner self and the training of the outer self. In this wise man becomes a living soul and advanced on the Path toward perfection.

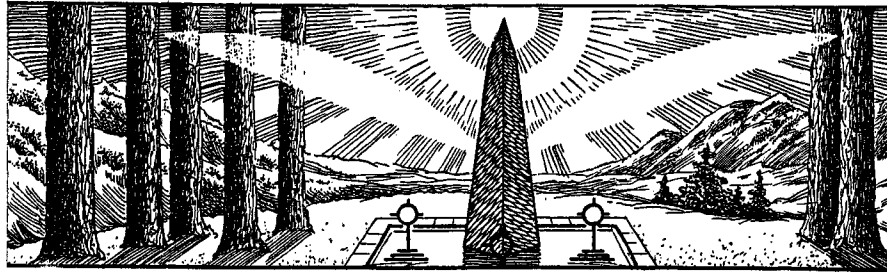
In this great work many are united and they constitute a universal brotherhood, unlimited by the physical and material restrictions of life and united by the divine essence in the fatherhood of God that makes all beings equal except for their weaknesses and their undeveloped and unevolved qualities. Men can, therefore, more easily distinguish themselves by their weaknesses than by their greatness. And in this they should find no cause for vanity and no worldly glory. It is only as we approach the heights of the mountain top that we realize our smallness in the universe and with this realization comes the nearest approach to greatness that man will ever find, for to the same degree as his physical existence becomes dethroned in its false position of aggrandizement, the inner self expands and becomes truly attuned with the real oversoul which is as great and as extensive as the universe itself.



● READ THE ROSICRUCIAN FORUM ●

Two hundred forty-five

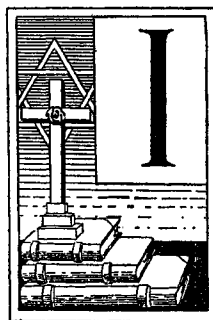




## The Evolution of Man's Conception of God

TRUTH IS OF THE MIND AND NOT OF THE INTELLECT

By SOROR V. MAY COTTRELL



**I**NTELLECT is artificial and limited in its capacity to absorb knowledge, while the scope of mind is utterly unbounded in time or in eternity.

Mind is as wide and deep and untrammelled as spirit itself. It is in very truth the

spirit of man released from its bondage of long-accepted ideas and beliefs and free at last to contact its Parent Mind, God.

Human personality is brought to perfection only by means of mental contact with that marvelous Mind-Omnipotent whom men are now coming to conceive of as the real Ruler of the Universe, the mighty Creator of all life, power and activity everywhere.

This is a higher and truer conception of Divinity than has ever been possible in the world before. For whereas this wider vision has come to a few solitary souls in every age and in every clime, the great bulk of the people have been utterly incapable of conceiving of their Creator as an all-pervading Power and Principle in Life.

Now, however, the old conception of God as a powerful and majestic ruler over the lives and destinies of men and

nations, and the later and higher idea of Him as an all-wise and all-loving Being are fast being superseded in the minds of men by this newer and truer portrayal of the great and marvelous Creator of the Universe as the actual Spiritual Parent of all life everywhere.

Thus does the human mind expand and develop and become capable of contacting more and more of Truth as spirit becomes an increasingly dominant force in the lives of men and women.

It is this new knowledge of the nature and attributes of the great age-less, sex-less all-embracing Power, the true Author and Perfector of all life, light, love, joy, happiness and activity and of man's real relationship to that Power which constitutes the new revelation. Man can only accept this revelation and come to realize something of its true significance for him, as an individual personality, in like proportion as he is able to free his mentality from long-accepted ideas and beliefs concerning God, the Universe and himself.

This new knowledge is the Creator's latest and greatest gift to the human family as a whole. For, though it has always been available to them, it is only as men's minds evolve sufficiently to bring them into close contact with that marvelous Mind which animates and governs the entire Universe that they are able to accept it as truth.

When the great bulk of the people come to realize this truth for themselves,

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peace, joy and true happiness will abound, for Love will then reign supreme and jealousy, fear, hatred, cruelty, lust, greed and war will be banished from their midst forever. When that glad day dawns for all mankind, poverty, sickness, suffering and death will be done away with; for man will then have entered into his birthright of true happiness, and peace, power and plenty will be his portion in life forever.

It is man's rebellion against God which makes for strife, inharmony and lack of any good thing. This has always been so throughout the ages since consciousness dawned and man came to realize, however dimly, his divine origin.

In every age, in every clime and in all the worlds which have ever been created by God, and peopled by His personifications, this war has been waged between right and wrong, knowledge and ignorance, truth and error. It will not be always so, however, for right will prevail, knowledge will supercede ignorance, and truth will oust error from the proud place it has always held in men's minds. This is becoming increasingly possible of accomplishment as mental evolution continues and men's thoughts are brought more and more in harmony with Mind-Omnipotent.

The whole aim and object of human life is the *development of personality*. For it is through individual personality that the mighty Creative Force, which men call God, reaches highest expression and becomes most fully manifest in every age and in every sphere throughout the entire Universe.

A truly God-like man, or woman, is one in whom fine attributes of character, such as love, joy, kindness, tolerance, peace, health of mind and body, cheerfulness of outlook, breadth of vision and true happiness and usefulness are being most fully and continually made manifest in their daily life and affairs.

This acid test of the extent to which spiritual unfoldment has been continued in the individual applies equally well to beings in higher stages of existence as it does to those still inhabiting the material world. It is as exact and unfail-

ing in its working as a principle in mathematics and irrefutable.

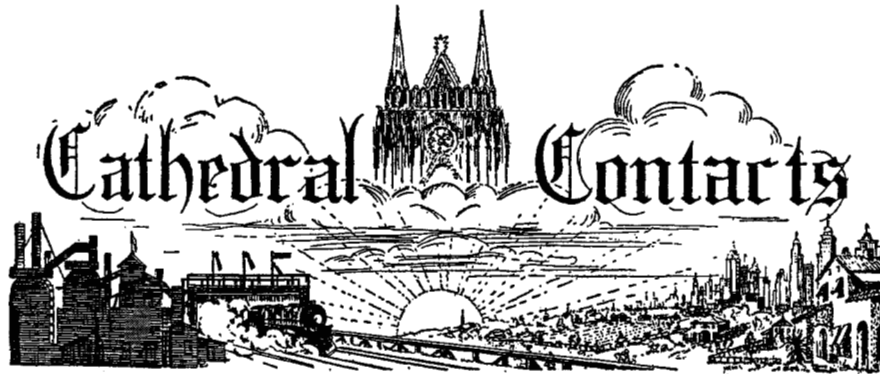
All who run may read in it the exact status, in spirit, not of their neighbors only, but of themselves. All that is required is the will to do so. The latter reading is apt to prove a painful process, however, as many have found to their cost. But to many another it has brought great joy and much unexpected happiness and good cheer, not as a mere well-merited reward for service rendered, but as the only possible and logical outcome of right thinking and true living.

All life is subject to Law and this Law, which holds good throughout the Universe, is perfect and exact in all its working. All who conform to it, even in the smallest degree and in the blindest possible way, cannot fail to benefit thereby. Therefore, it becomes an obvious and easily demonstrated fact that the mighty Ruler of the Universe is no capricious God, bestowing or withholding His gifts as He deems fit, but a wonderful and unfailing Law of Life, whose highest and best name is Love.

Hence, while it is a self-evident truth that there is no other Universal God, or Supreme Being, it is equally true also that there are very many great and wonderful personifications of Love, the Ruler, in higher spheres. For it is only as men and women come to conform more and more readily to the Law of Life, by allowing Love to dominate them *fully* that they become, in ever-increasing measure, pure and faithful expressions of Mind-Omnipotent. As this at-oneness with their Parent Mind increases in each individual soul, so also do they become partakers, in like ratio, of that bounty of true happiness, peace, power and plenty which is theirs by right of birth.

Viewed thus, life becomes changed and glorified and its ultimate purpose clearly revealed—no less a purpose indeed than the actual unfoldment of each individual personality to a state of perfection which is as wide in scope and as brimming over with possibilities for achievement as the Law of Love is comprehensive, unlimited and unfailing in its action in time and in eternity.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most advanced and highly developed spiritual members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at this time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefit as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members by addressing their request for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (Please state whether member or not—this is important.)

### PEACE AND POWER



THROUGHOUT the world today there is increasing need for moments of relaxation from the turmoils of life and moments for contemplation and meditation, during which the mind may properly view the events of the past and present and with the right perspective comprehend life's problems in their correct relationship.

The man or woman whose mind is worried and heart tormented with pro-

blems that seem difficult to solve and with unknown elements constantly interfering with the plans of life, needs that inspiration and that peace and power that will help to conquer the enemies of happiness and contentment.

It is not until we separate ourselves from our very close relationship with our personal problems that we are able to judge them correctly. It has always been said that no problem in human affairs can enslave us after we once understand it, for with the proper understanding comes a logical revelation of the solution. But it is also true that no problem in life can be understood so long as we are so close to it that we are a part of it and its seeming magni-

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tude and overpowering greatness awe us and inhibit our rational thinking. Our proximity to the problem distorts our mental vision of it. No magnificent work of art can be properly appreciated when the eyes of the beholder are so close to it that only a portion of it nearest to him is visible at a time. Music can deafen us instead of pleasing us by its overwhelming volume if we are too near to its source.

Have you ever gotten down on your hands and knees on the floor and crawled about in such a position that your eyes would be on the level with those of the little child playing in your home? Try it on the lawn or some place out in the open and notice what a distorted view the little child has of the world around him. Even an adult passing by seems like a giant and the wheels of an automobile seem surprisingly high and those of a wagon appear to be enormous. Think of the impressions and distorted view of worldly things that are made upon the mind of the kitten and of the infant. The closer we are to the earth the less comprehension we have and the less correct our visions of the thing that are of greatest importance in life.

By lifting our consciousness and our vision to great heights we see things in their real proportion and in their real relationship. By entering the Cathedral of the Soul for rest, meditation, and contemplation, we not only have a higher view-point but we have contact with the universal mind and the Cosmic consciousness. This brings peace and power to our souls. Here we find inspiration coming as the voicing of the mind that knows the solution to all problems and knows the ultimate end of all things. We are given strength, fortitude, endurance, the ability to persist and carry on, to overcome obstacles, to meet conditions face to face and be fearless. The attunement brings even peace to the physical body and harmonizes the vitality and Cosmic powers surging through our being, thus quieting inner turmoil and acting as a tonic to our bodies it alleviates pain and disease and brings health and regeneration.

This is no theory and no unprovable doctrine. You can enter the Cathedral

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of the Soul and in sincerity offer your own life as an example for the Cosmic powers to guide and protect. You can learn through your own personal experience what may be accomplished by a lifting of your consciousness to the great heights and the resting for a while in harmonious attunement within the ethereal Cathedral of the universal soul.

Make it a daily practice in your life to spend a few minutes in meditation and contemplation in the silence where all of the restrictions of time and space can be cast aside and your soul consciousness can rise to unknown heights. Just as sleep and rest are needful for the body, and food and drink needful for the nourishment of it, so a few minutes of spiritual or Cosmic meditation are absolutely necessary for the harmonizing of the great universal forces within your body and around you and for the tranquillity of your heart and mind.

In all history and in all the lives of the great men, we find that peace and power have come through silence, through meditation, and through relaxation, contemplation of the greatest factors making for success or failure, happiness or sorrow, peace or strife. It is impossible to carry into the Cosmic realm the earthly annoyances and the petty problems that perplex and torment. No matter how great they may seem to be and how unconquerable, from the earthly view-point, they fall into insignificance and fade into the nothingness of mortal illusions when the mind and consciousness are lifted up into the great, peaceful halls of the Cosmic Cathedral.

Each morning for a few minutes before beginning the daily tasks and each evening for another few minutes before closing the day's activities, take yourself apart from all worldly contacts, closet yourself in isolation from others and from all the fantasmagoric impressions of the world's ceaseless activities, and in a relaxed mental and physical state allow your soul to express itself in its great flight toward Cosmic heights carrying with it your consciousness and your power of discernment and understanding. For a little while the world



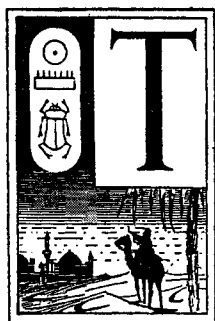
will be lost to you, but a new kingdom will be opened and new vistas, new visions, will spread before your inner eyes and you will feel the tingling through your body coming from the vitalizing energy of the Cosmic rays and Cosmic powers.

Follow the periods given in the Cathedral book called *Liber 777*. Preserve your book carefully and make it a daily companion for consultation in the hours of need. You will find these periods the greatest blessing that man has in his earthly life.



## Is Lemuria Legend or Fact?

By RALPH M. LEWIS, F. R. C.



THE human mind is incapable of conceiving something which does not have its counterpart to some extent in the world of reality. Thus, no matter how distorted or grotesque, fantastic or improbable a legend may appear to be, it is, we may be certain, founded upon some fact or facts which only appear delusive because of exaggeration and distortion by being passed about by word of mouth from people to people.

For years AMORC was aware of the legend of Lemuria, the Lost Continent of the Pacific. Demands from students, the more serious-minded, that substantiation of the legend be made or a complete refutation of it, encouraged AMORC, the Rosicrucian Order, to make an investigation of its own. Archaeological, scientific and philosophical data was compiled from the archives of the Order and from outside sources, and it resulted in the publication of the book entitled, "Lemuria, the Lost Continent of the Pacific." It was the first book published by that name and devoted entirely to the subject of Lemuria and the Lemurians to ever appear in North America. It seemed to be the spark that was necessary to kindle a very popular interest. Newspapers and magazines sprang into print quoting from the book and discussing its

opinions, hypotheses and facts. Since that time there has been published a number of similar titles or entirely different titles, treating upon the same subject. Even though, as said, the book written by Wishar S. Cerve possessed much archaeological and scientific data, numerous individuals wrote severely criticizing the author and the AMORC for publishing it. They claimed that the lost continent of Lemuria was merely a myth, a farce, and that the publication of the book was the perpetration of a hoax upon the reading public.

It is interesting to note, however, that since the publication of the book and very recently many scientific expeditions have been sent out to definitely determine whether or not such a continent actually existed, and it is indeed a pleasure to quote you in brief some of their interesting findings supporting to a great extent, scientifically, the content of the book.

In Calcutta, India, on November last, an article appeared in the press to the effect: "An expedition will be headed by Colonel Seymour Sewell, director of the Geological Survey of India, for the purpose of determining whether or not the submerged continent of Lemuria exists between the Indian and African coasts of the Arabian Sea. The expedition will attempt to discover traces of continental areas supposed to be stretched westward from India many thousands of years ago. The continent is known to scientists as "Lemuria" the existence of which is based on similar fauna present on the Indian and African coast of the Arabian Sea."

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An Associated Press article appearing in a California newspaper dated December 28, 1933, says in part, "Stretched beneath the surface of the north Pacific lies a complete continent, hitherto unknown, with huge plateaus, broader than any above-surface continents, with twice the width of America, with mountains higher than Mt. Everest, the highest peaks of which are known to us as the Hawaiian Islands, and with great depths separating it from Asia which drops more than six miles to their bottoms. This unknown territory was discovered recently from echos from the sonic depth finder aboard the U.S.S. Ramapo on a survey of the ocean bottom from America to Asia and from ten to fifteen degrees north latitude, when she was commanded by Captain Claud B. Mayo, U.S.N."

Again, in a publication entitled, "The Mercury" in Tasmania, an article appeared dated December 12th, last year, to the effect that "Traces of Lemuria, the lost continent in the Indian Ocean stretching from India to the African and Arabian coasts, have been discovered by Sir John Murray's oceanographic expedition which has completed three months' survey of the Red Sea, Gulf of Aiden, Arabian Sea, and Gulf of Ohmen. The investigations have been carried out in the Egyptian government survey ship "Mabahiss" which has steamed 8,747 miles, and surveyed large areas of the ocean bed. The discoveries included ten submerged ranges running northeast to southwest across the Gulf of Aiden and between India and Arabia, two submerged mountain chains, a raised plateau and a deep valley which is not recorded on the present charts. The supposed continent was named "Lemuria" based on the distribution of the Lemur, genus of mammals between Insectivora and Monkey which are forest dwellers common in Madagascar."

In the "John O'London Weekly" in 1932 there appeared an article by Trever Ally to the effect: "Many theories have been advanced to account for the eruption of the great primitive culture on Easter Island in the South Pacific. One theory is that the island is the sole remaining peak of a vast continent now lost under the sea. Another, that it is the only surviving island of a

archipelago. But one is still faced by this problem: The collapse of a culture whose beginnings were so brave, whose day was so brief, and whose end was so sudden. It is a little like the enigma of Angkor . . . . It wasn't the departure of the Khmers from Angkor that wiped them from the face of the earth . . . . It was a departure of something from the Khmers themselves."

Then we have the following from Lewis Spence, eminent English anthropologist, who was quoted by the "Kansas City Times" on October 19, 1933, as follows: "Continental land masses which have since disappeared, existed in the Pacific and were peopled by a white race whose culture spread to America. Scattered through the Pacific region are archaeological evidences that its land supported an earlier civilization than that of its present inhabitants or their ancestors. There are stone terraces and hewn stone statues on Easter Island, stone pyramids and idols in Hawaii, foundations of temples on Pitcain Island, remnants of pyramids in Tahiti and Fiji—the work apparently of people who lived on the islands before the Polynesians settled there. In the traditions and myths of the Pacific islanders there is much support for the Lemurian hypothesis.

"Two kinds of legends of catastrophe are common among the natives: One tells of the destruction of the world by flood; the other of destruction by volcanic violence or earthquake, and the belief is frequently encountered in Oceania that beneath the sea is the country of the dead where dwell a light-haired people. One of the flood myths of the Fijians relates that an offended god caused the earth to be deluged and all the people were drowned except eight who had gathered on a lofty height and finally took refuge in a boat."

The above are but a few quotations from various articles which have been accumulated in the last few years since the publication of the book, "Lemuria, the Lost Continent of the Pacific," by Wishar S. Cerve, and distributed by AMORC. We have information to the effect that there are several new oceanographic and geological expeditions be-



ing formed and financed by different universities and scientific institutions to make further investigations of this so-called "myth." It is perhaps one of the world's most intriguing subjects, this possibility that at one time a culture the equivalent of ours, a civilization the equal of ours, was submerged. It would appear that man's advancement, if this all be true, is cyclical. When he is about to degenerate because of perversion of his ideals then nature adjusts conditions by a cataclysm, and man is obliged to begin again. It is the rigorous opposition of nature and environment which cultivates the character of man, which compels him to use his powers. When man has attained a certain point of supremacy and dominance over all forces of nature and all things about him, there is no challenge to his better nature, and his attributes, mental and

physical, begin to atrophy. The heartier people, physically, are those who find it extremely difficult to survive and are challenged on every hand by forces of nature and their environment and the same applies to man's mental powers. Civilization degenerates and retrogrades when all opposition has been removed, and it is perhaps a very fortunate thing for the human race that these periodic catastrophies occur. It, of course, meant suffering individually—pain, grief—but nature does not take into consideration the individual but the whole, which in this instance is the race of mankind.

If this subject intrigues you, we advise you to procure a copy of the book, "Lemuria, the Lost Continent of the Pacific," from the Rosicrucian Supply Bureau. You will find it listed in the Rosicrucian Library on the back cover of this publication.

## READ THE ROSICRUCIAN FORUM

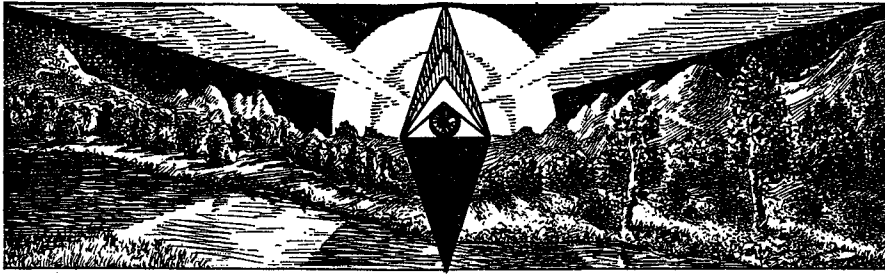
### EMBRYONIC POLITICAL MOVEMENTS

The economic upheaval throughout the world today has shaken the faiths of the people in the traditional customs, habits and forms of government—not that these forms of government are responsible entirely for the economic upheaval, but the people, many of them, not understanding our industrial evolution and our entire change industrially, hold the governments of the nations of the world responsible for the impossible; and thus, in breaking loose from the conventional, they are easily attracted to the unconventional, to new political organizations and new societies purporting to have new ideals and forms of government and cures for our economic ills. Many of these new societies with attractive and inducive titles are purely mercenary and are organized to blind the individual or to establish a power which some individual wants to wield for his personal benefit and are exceedingly dangerous. Many blind but innocent adherents to these movements have been incarcerated in jails and penitentiaries because of their participation in such organizations, many of which are seditious and revolutionary in nature.

For one's own precaution it is advisable to beware of many of these movements until you are thoroughly grounded in what you are doing, or you will become involved in a situation much more serious than just embarrassing.

The Rosicrucian Order is not concerned with any political matters. It, however, recognizes the fact that many of these movements are constructive in purpose and object and not harmful.

We wish also to advise members who have written in inquiring as to whether or not we endorse, condone or are associated with such organizations as the Utopia Movement, the Silver Shirts, etc. We emphatically state that regardless of their objects and ideals, and regardless of whether their purposes are constructive or not, Rosicrucianism is not in any manner, shape or form associated with any movement of a political nature or any movement, organization or society other than those of a Rosicrucian nature.



## Your Divinity

AN ADDRESS MADE AT THE 1934 CONVENTION

By ILLUSTRIOUS GRAND MASTER CLEMENT B. LE BRUN, F. R. C.



WEBSTER defines Divinity as the quality of character of being divine, the character of having divine nature or qualities emanating from the divine nature, of possessing divine excellence.

Divinity is a word coined by man to try to define or analyze a condition, to explain his place in the scheme of universal creation. It should need no definition, no discussion, as Divinity IS, and is an absolute reality.

All of our struggles are merely the efforts we have to make to come into that state we call "divinity"; and yet we are all in it. We have always been in it, and will always be in it. Always be part of it.

Look at a small plant, and then to the most ponderous stars. Do you perceive their divine message? Do you see in them the revelation of God's eternal Love?

They are telling you a story from which you can learn the mystery of this vast universe with its myriads of planets and constellations. They are showing you that hidden in their microscopic beginning was the potentiality of

the Creator's Plans. That plan was Divine, is still Divine, and will be forever Divine.

Your birth is a marvelous and prophetic event. You are only more marvelous than the best of the creation because you are consciously expressing more of your divine possibilities. Your existence is an eternal blessing. Your life is God's love manifest.

You are part of God. God is part of you. No one can separate you.

If you believe in your divinity as the only truth, you will get it, and the whole truth means power to accomplish seeming impossibilities.

A glimpse of our Divine self will awaken within us in our hearts and souls such comprehension of our true nature, such a great wave of wisdom and love, and such a high understanding that we will, then, realize the true purpose of our real Divine self.

Let us know, then, that Divinity is an attribute of God. Have we not in us everything that has a divine purpose? It is in every action, every thought, and every idea.

Your organism is a mass of divine cells, divine atoms, divine electrons. For my part, divinity is found in everything, in every expression of life, no matter in what kingdom—mineral, vegetal, human, or spiritual.

The entire universe is divinity itself. You cannot mention anything that is



not divine. Man is imperfect you say! No! Man is divine. You are divine because you are God. God is within you, we are taught. How can you help, then, not being divine?

Yes, brothers and sisters, you are divine, and it is because you do not realize this that you suffer. Is not a diamond a diamond even if it is in the rough?

However, let us look into conditions which prevent our recognizing or perceiving divinity. What prevents our divinity from shining or manifesting itself in all of its splendor in anything we do? It is the lack of its realization.

The visible world is not a product of the material mind. There is nothing visible. There is only just as much as you are able to see. There is nothing invisible then, also, it is a question of as much as you are unable to see.

You are the seer, not only of all you see, but of all that is beyond your vision. You have dominion over all forces of the universe.

Things only appear to you according to your unfolding perceptions. No matter where you are, what you do, or what you see, you are in the Divine Plan.

It is in our wrong thinking that we see the perspective of life limited, and with this we become selfish, egotistical, and unbrotherly. In your right thinking everything is eternal, everything is the gift of Providence. Use it freely, and if you have no fear of loss, you shall lose nothing.

The great and the humble have the same misfortunes, the same griefs, the same passions, but the one is at the top of the wheel and the other near the center, and so is less disturbed by the grinding revolutions.

When you forget, or do not perceive your divine origin, you strain every nerve to acquire and accumulate wealth, and you lose the faculty of enjoying life. You live, yet you are dead. You cannot enjoy the things you acquire. Nothing profits you. You are taking on your shoulders, worries, anxieties, and care.

The difficulties and the conflicting forces which seem to hold you are but the stones in the road, and if you are

not strong enough to realize that it is the road, even though it may be stony, and the ruts may seem to be deep, sharp, and cutting, then we have not reached the true realization of what divine life is meant to teach us.

In our misguided sense of success we can even lose love and affection. And in our mad rush we even forget that which is ours by Divine right, and that no one can take it away from us.

Your trust and peace of mind bring you in tune with your divine nature, and you receive what is yours by the law of attraction.

It does not mean that you are to stay idle, and all will come to you when you have obtained that peace of mind. Trust and confidence all come to you in the most natural way from your divine life, as you are then in tune with the laws of harmony. You receive an answer from God before you ask, because your true desires are a gift of God, Himself.

Fear and worry are eliminated. By keeping your mind on the divine nature of your soul, you advance towards the Infinite goal. There are no difficulties and obstacles are only stepping stones to a better understanding.

Failures are God's way and are only a condition showing the way from your narrow view of life into a vaster field of opportunity.

In the face of failure and defeat, keep up your courage. Read the message of God in them. Keep the vision of your Divine purpose, and the entire world is your field of accomplishment. The whole creation is at your feet.

You have one message to deliver. It is the message of your eternal birth. It is a message of a realm where sorrow cannot enter. Great hearts cannot break; despair and disappointment cannot drink dry the fountain of your happiness and joy. It is the realm of understanding where no one can misunderstand you. You are a thinker. Thinking will open your vision, but without trust there can be no love.

Your road is never blocked. Keep on marching with the sturdy courage of a true Rosicrucian. Enjoy every minute of your life. Love, live, and let live. Bring happiness, cheer, comfort, and

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hope into the life of those who are faltering by the wayside; and if you bask in the sun of Righteousness, to keep from growing normally would be impossible.

Learn to love, forget, and forgive. Become so interested in works of mercy and helpfulness only by the perfume of good that surrounds you and by your true meaning of your divine life.

Why fear? Fear brings you nothing. Keep on smiling. Gladden sad hearts. Remove sadness from their circumstances, and you get more out of life.

Divinity and happiness are not beyond and ahead of us; out of reach. They are with us! Let each soul take the little grains of experience in his nature, learn the lesson from them and build around them layer after layer of love and devotion until they become pearls of wisdom.

All the burdens which the rich carry on their shoulders, and the poor on their feet, will not bring one iota of happiness. With a load on the shoulders and shackles on the feet no one can enjoy divine privileges.

Do not divorce yourself from your social life. Everything comes to those who wait. Remember the unsatisfactory and delusive nature of all things earthly, and seek only the eternal.

When all forsake thee, and thou knowest not whom to trust, go to thyself. First seek solitude and meditation, then, as your soul becomes pure, the light will surely come in attunement with the Divine.

Before asking for help to solve your problems, listen well to these words and engrave them indelibly on your mind. Never call for help on whatever seems puzzling to you until you have tried hard to find the solution by your own efforts, and have definitely failed. You would deprive yourself of the most valuable lessons, and you would derive no profit from your difficulties. Effort and good will are all that God asks of you.

Since experience is obtained by facing and conquering the little things of life, as they come, we must not imagine that to reach perfection we are to discard or neglect our daily duties, disturb our former life, upset our home, and make

others uncomfortable, thus creating a gulf between ourselves, our friends, and families; often embittering them and turning them against all high and advanced teachings.

Neither must we make ourselves peculiar and refuse to play our part in the game of life. Such ideas are the misconceptions and obsolete teachings of the past generations.

To develop your powers study nature. Pay no more attention to your unfolding than does the rose. Progress is to be attained right in the environment in which you are placed. The Divine law has placed you there until you can conquer these conditions and remove them from your path. Until they are mastered you are not ready for further experiences.

We may turn away to seek some other life in an endeavor to escape them, but we find the same problems confronting us in another form.

Let us erect our temples on solid foundations.

The pyramids you build with your deeds, are made of stone that will endure for billions of centuries, yea, even for eternity.

Good deeds pave the way to happiness, provided you have consideration for the welfare of others.

If you are crushed under the iron heel of adversity, or fettered by shackles of misfortune, open the floodgates of your soul to the marvelous strength of the armor of God, which is woven and forged by love, and you will surmount all obstacles and conditions.

They may press upon your brow the crown of thorns, but every drop of blood, every deed is a sparkling jewel, a spiritual blossom added to your glorious crown of immortality.

Be free of mental slavery. Do all the good you can today. Be happy now. Do not wait for tomorrow. Tomorrow never comes.

By thinking too much of your duty you simply rob yourself of your own happiness.

The eternal life of your divinity shines all about you and is in you. The law of cause and effect passes away, but the everlasting truth of your divine life endures forever.



The man who is always looking at the top of the mountain stumbles on the jagged rocks at the base; but the man who is so busy helping others to climb them has no time to stand gazing at the heights, and is the one who reaches the top almost before he realizes it. There will be no abnormality in your life if you follow this advice.

If life is universal and eternal and is a binding force, so is the universe which should unite all creation (and by creation is meant all visible and invisible universe.)

Why, then, should we not be united as brothers and sisters all in a fraternal tie binding us into one great harmonious symphony to glorify the Almighty?

The entire Cosmos is not the product of cause and effect, nor governed by the law of causation. It is the very nature of divine life. It is divinity itself.

When man lives, thinks, and acts naturally without infringing on the liberty of others, he is truly living a divine life.

Neither time nor tide can influence him to give up his ideals, which have brought him peace and happiness. Empires may rise and fall. Man-made governments may come and disappear.

Despots may crucify the Masters trying to uphold vainly their tottering and worn-out institutions, but the truly sincere man of faith, the son of eternal destiny, stands firmly on the Rock of Ages.

He does not whimper nor flinch under the lash of tyranny, but moves steadily and steadfastly on with the tide of the Cosmic waves. He is invincible. He fears nothing. He possesses the immortal consciousness of his eternal divinity.

Prestige, vain honor and shallow glory have no attraction for him.

When others stumble and hesitate and debate the price of the same, he proudly carries on the changes, the ideas, the noble causes which bring blessings to humanity. He acts on the risks and dangers and is willing to sacrifice what men call life.

There is no tomorrow in the existence of eternal life. Your fear of tomorrow is a nightmare.

Anxiety, hurry, and worry form some of our physical concepts of life.

When man believes he is only a few pounds of clay and here for a limited time, only, he cannot realize the imperishable infinite life of the eternal Divine plan and its manifestations.

He fails to perceive that without him the whole universe would not be complete. The Divine laws will not brook any interference in nature's scheme. Everything is Godsent.

You are here to glorify God. Enjoy your life free from all negative deeds. Live, and let everybody enjoy this wonderful atmosphere of ever-free spirit.

Be content to play your part in the environments in which Destiny has placed you. The failures of this world are those who, brought into certain lines of duty, neglect and forsake them and put their minds on some supposed ideals which they think would offer them a larger opportunity.

Even if this ideal appears to them as being entirely for the good of humanity they should attend faithfully to their daily tasks no matter how humble it may be in order not to spoil their entire usefulness and miss their opportunities to be of service.

In ages past the inspired souls urged men steeped in the spirit of brotherhood of humanity to solidify themselves in a close-knitted phalanx marching gloriously against superstition and ignorance, blazing the trail for the higher knowledge of wisdom. They were our elder brothers, our Knights Templars, our Crusaders.

The true Rosicrucians are the direct descendants of these advanced souls. Their mantle has fallen on our shoulders. Their responsibilities are ours. Their work shall not perish.

You need not travel to far-off lands. You need no caparisoned, prancing steed; no scintillating armor glittering in the sunshine; no flamboyantly colored oriflammes and streamers floating briskly in the morning breeze; no emblazoned trumpet belching forth martial music.

Our weapons, methods, and arms are of a different type. They are humility, devotion, loyalty, fraternal love, trust, confidence, and faith.

Do not consider for one moment the personality of the brother coming to confide in you. No matter what his social position may be, from the mud

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of the slums or the frothy atmosphere of the human butterfly, or from the proud, ponderous personality of the overlord. All are your brothers. Treat them all alike. Humanity is one. We are all united in one great bond by our divine birthright. And in the accomplishment of your sacred duty, expect no resounding reward, no honors, and no recognition.

In this present cycle of enlightenment the same work proceeds undaunted on a much vaster scale. The minds of the masses are receptive and often the psychic influences and forces are being felt more and more all over the globe, and today our work is entirely individual, from soul to soul.

Our century marks the transition in a cycle, totally different from the crowds which are led by bigotted, intolerant schemes or narrow concepts which they were all forced to accept implicitly as Gospel truth. Today we find that men think, they reason, they analyze, the vagaries of sectarianism have been swept away.

All these will not satisfy the thinker. He wants to know, he desires to acquire knowledge; but that knowledge must be scientific, stand all the tests of reason and common sense, and at the same time must embody all the ideals, all the aspirations of his soul in all domains.

Where to find it is the great question which puzzles all earnest seekers after truth.

#### WHERE?

After all their wanderings in the wilderness they are finally led by their Divine Master to the Rosicrucian Brotherhood where all oppression and slavery is banished forever.

Our teachings stand for absolute liberty of each heart to interpret the Divine as it is revealed to him. Whether in the religious, social, political, or industrial world, no matter what their opinions and beliefs are, they stand for freedom from persecution.

They embrace all those who are working sincerely for the enlightenment, uplift, independence, self-reliance, purification, and inspiration of mankind through the recognition of his divinity within his own consciousness.

None are so efficient as the Rosicrucian teachings which are all-inclusive

and explain where we come from, why we are here, what destiny we are expected to reach, and what our individual place is in the mighty scheme of the universe, and how we are to attain it.

That is the mission of the present generation and the mission of every true Rosicrucian. We must teach each soul separately and make him realize his own strength, his inner powers, and know its dynamic efficiency, for today the work, while being more universal, has to appeal entirely to the individual and is the only answer to permanent character building.

Humanity will advance with bigger strides because your soul will be so imbued with its own divinity that you will become a giant and will conquer the world.

Of the innumerable philosophies of life, none can compare to the teachings of AMORC for their concise simplicity. It is the only one bringing sane, practical, mathematical and scientific knowledge to you, presented so intelligently that it is understood by all. These teachings build the substance of the solid warp on which you weave the pattern of your life.

With this knowledge as a foundation you can look with absolute safety into any domain or sphere. It forms the basic principles and laws of all your other studies which you must acquire to broaden your vision and enlarge your horizon.

You are infinite, eternal, and no matter how high your ideals and your conceptions are today; no matter how high your ideals and conceptions may be tomorrow; and even the next day you may bring them to the most sublime heights; you, *your own true self*, are still away above and beyond all of them, because you, the infinite power in you, *your divinity*, is the one that conceives them. Whatever heights your grandest aspirations may reach you are still above and higher. You are the conceiver. That infinite power that conceives is yourself —your own inner self. You are the only conceiver, and therefore are superior to anything that can be conceived. You always are *bigger, beyond, and above*. You are gods.



### BENEDICTION

The cross is the symbol of the earthly burdens we must bear through life's experiences.

The rose represents the evolution of the soul, obtained only through sacrifice and purification.

In the name of the Rosy Cross and the Cosmic Masters, I beseech you, each and everyone, go hence to your appointed tasks in your homes and the by-ways of the world and carry to all humanity in your consciousness the

message of the spirit of devotion and humility of all Rosicrucians; branded on your heart the sublime admonition of Christ, Master of Masters, "Love one another," and carved into your souls the very divinity of your being, *your Oneness with God*.

May all your thoughts and aspirations be filled with that Infinite Love which binds all creation in our eternal immortality to the Supreme Creator, the God of our hearts.

SO MOTE IT BE!



## A Thought

By FRATER RALPH G. GRAHAM



WHILE the storm rages out there—the wind howling and screeching, at times skiffs of snow whirling endlessly from one place to another, sometimes the snow falling so fast that it is impossible to see through, a piece of paper being

carried along by the wind—a tumble-weed rolls down the street curiously stopping at every obstacle that seems momentarily stronger than the storm, only to be caught up again by a strong gust of wind, rolling on and on, its destination unknown. Darkness is falling now—and in that darkness there are some people who know not which way to turn. I know there are many people suffering because of this storm, some are cold, some are hungry and some are afraid.

But I am inside at my desk where it is warm. I feel God's presence here, and to me, life is serene. I am reminded again of Life, of God, and of Man.

The storm which I see through my window is only symbolical of a larger picture, the picture of life. In that picture I see the hearts, the will, the faith and the love of men and women being whirled and blown about from one place to another, as if carried by some terrible and furious storm, ever catching on to

anything that they believe is stronger than the last, only to find that it fails in the wake of the storm as did everything else.

And I know that these people often wonder why their seemingly solid supports give way so often, why they are left to drift or to roll aimlessly on and on. They know, that like the skiff of snow and the tumble-weed a destination must be reached, but where?

These people lose heart at every obstacle in life, they lose faith at every test, they lose sight of the Omnipresent One that gave them that heart, that instilled that love and faith. The Power that gave them the privilege to live is forgotten. Covered up in superstition in greed, and in ignorance.

Yes, there they go, greedily grasping at every material thing they can use, thinking only of themselves, allowing reason to rule in the place of the "still small voice." Small wonder that they go on and on, always unsettled and upset.

Now for a tiny glimpse on the "inside" where it is "warm," where life is serene and faith is unshaken even in the face of hardships and trials. Where that "small voice" speaks and is most times heard. The doors and the windows are locked tight against superstition and ignorance, therefore there is no need to be unsettled and no need of fear.

Even the storm has a wonderful significance, a beautiful lesson to give us. Let us all take that lesson and understand its meaning.

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## PAGES from the PAST



### FRANKLIN

Each month there will appear excerpts from the writings of famous thinkers and teachers of the past. This will give our readers an opportunity of knowing these lives through the presentation of the writings which typify their thoughts. Occasionally such writings will be presented through the translation or interpretation of other eminent authors or thinkers of the past. This month we bring to you Benjamin Franklin.

Probably no American of humble origin ever attained to more popularity and enduring fame than did Benjamin Franklin. He was born in Boston, January 17, 1706, but Philadelphia claimed him at an early age. His formal education was finished in his eleventh year, when he began to work as a general utility boy in his father's shop. His fondness for reading and love of books led him into the printers' trade and although he was penniless when he arrived in Philadelphia, it was there that he was soon to become one of the foremost journalists of the times. At the age of 15 he was writing for the colonial press, contributing essays notable for their sensible moralizing and practical wisdom. His success at writing began with the publication of Poor Richard's Almanac which began in 1732, and his paper, The Gazette, became the most popular of colonial sheets. Later he wrote his Autobiography, which is considered one of the most important original contributions to American literature.

Franklin is described as the first great Man of Letters in America, and during the Revolutionary period was the foremost representative and diplomat of the colonists against the stamp duty and taxation without representation. He became governor of Pennsylvania, and was one of the framers of the Constitution, as well as being one of the first signers of the Declaration of Independence. He was sent to France as a commissioner of the colonists and it was through his effort that aid was given the colonists by France.

As well as being a journalist, statesman, and diplomat, he was the first in America to organize a police force, city care of the streets, fire companies, a public library, and a city academy. He flew a kite in a thunder shower, drew down electricity, and invented the lightning rod. He was one of the eminent scientists of his day and was not only a member of the Royal Society, and one of the eight foreign members of the Royal Academy of Sciences in Paris, but was also a member of the Rosicrucian Order.

His eventful career ended April 17, 1790, great as a journalist and writer, as a scientist, a statesman, diplomat, and man of affairs. Below we give an interesting excerpt of his writing on the subject of the relationship of lightning and electricity and his invention of the lightning rod.

### THE IDENTITY OF LIGHTNING AND ELECTRICITY



WE KNOW THAT points have a property, by which they draw on as well as throw off the electrical fluid, at greater distances than blunt bodies can. That is, as the pointed part of an electrified body will discharge the atmosphere of the body,

so the point of an unelectrified body will draw off the electrical atmosphere from an electrified body, farther than a blunter part of the same unelectrified body will do. Thus, a pin held by the head, and the point presented to an electrified body, will draw off its atmosphere at a foot distance; where, if the head were presented instead of the point, no such effect would follow. To understand this, we may consider, that, if a person standing on the floor would draw off the electrical atmosphere from an electrified body, an iron crow and a blunt knitting-needle, held alternately in



to communicate it farthest to another

his hand, and presented for that purpose, do not draw with different forces in proportion to their different masses. For the man, and what he holds in his hand, be it large or small, are connected with the common mass of unelectrified matter; and the force with which he draws is the same in both cases, it consisting in the different proportion of electricity in the electrified body, and that common mass. But the force, with which the electrified body retains its atmosphere by attracting it, is proportioned to the surface over which the particles are placed; that is, four square inches of that surface retain their atmosphere with four times the force that one square inch retains its atmosphere. And, as in plucking the hairs from the horse's tail, a degree of strength not sufficient to pull away a handful at once, could yet easily strip it hair by hair, so a blunt body presented cannot draw off a number of particles at once, but a pointed one, with no greater force, takes them away easily, particle by particle.

These explanations of the power and operation of points, when they first occurred to me, and while they first floated in my mind, appeared perfectly satisfactory; but now I have written them, and considered them more closely, I must own I have some doubts about them; yet, as I have at present nothing better to offer in their stead, I do not cross them out; for, even a bad solution read, and its faults discovered, has often given rise to a good one, in the mind of an ingenious reader.

Nor is it of much importance to us to know the manner in which nature executes her laws; it is enough if we know the laws themselves. It is of real use to know that China left in the air unsupported, will fall and break; but how it comes to fall, and why it breaks, are matters of speculation. It is a pleasure indeed to know them, but we can preserve our China without it.

Thus, in the present case, to know this power of points may possibly be of some use to mankind, though we should never be able to explain it. The following experiments, as well as those in my first paper, show this power. I have a large prime conductor, made of several thin sheets of clothier's pasteboard, formed into a tube, near ten feet long

and a foot diameter. It is covered with Dutch embossed paper, almost totally gilt. This large metallic surface supports a much greater electrical atmosphere than a rod of iron of fifty times the weight would do. It is suspended by silk lines, and when charged will strike, at near two inches distance, a pretty hard stroke, so as to make one's knuckle ache. Let a person standing on the floor present the point of needle, at twelve or more inches distance from it, and while the needle is so presented, the conductor cannot be charged, the point drawing off the fire as fast as it is thrown on by the electrical globe. Let it be charged and then present the point at the same distance, and it will suddenly be discharged. In the dark you may see the light on the point, when the experiment is made. And if the person holding the point stands upon wax, he will be electrified by receiving the fire at that distance. Attempt to draw off the electricity with a blunt body, as a bolt of iron round at the end, and smooth, (a silversmith's iron punch, inch thick, is what I use,) and you must bring it within the distance of three inches before you can do it, and then it is done with a stroke and crack. As the pasteboard tube hangs loose on silk lines, when you approach it with the punch-iron, it likewise will move towards the punch, being attracted while it is charged; but if, at the same instant, a point be presented as before, it retires again, for the point discharges it. Take a pair of large brass scales, of two or more feet beam, the cords of the scales being silk. Suspend the beam by a pack-thread from the ceiling, so that the bottom of the scales may be about a foot from the floor; the scales will move round in a circle by untwisting of the pack-thread. Set the iron punch on the end upon the floor, in such a place as that the scales may pass over it in making their circle; then electrify one scale by applying the wire of a charged phial to it. As they move round, you see that scale draw nigher to the floor, and dip more when it comes over the punch; and, if that be placed at a proper distance, the scale will snap and discharge its fire into it. But, if a needle be stuck on the end of the punch, its point upward, the scale, instead of drawing nigh

to the punch, and snapping, discharges its fire silently through the point, and rises higher from the punch. Nay, even if the needle be placed upon the floor near the punch, its point upwards, the end of the punch, though so much higher than the needle, will not attract the scale and receive its fire, for the needle will get it and convey it away, before it comes nigh enough for the punch to act. And this is constantly observable in these experiments, that the greater quantity of electricity on the point likewise will draw it off at a still greater distance.

Now if the fire of electricity and that of lightning be the same, as I have endeavored to show at large in a former paper, this pasteboard tube and these scales may represent electrified clouds. If a tube of only ten feet long will strike and discharge its fire on the punch at two or three inches distance, an electrified cloud of perhaps ten thousand acres may strike and discharge on the earth at a proportionately greater distance. The horizontal motion of the scales over the floor, may represent the motion of the clouds over the earth; and the erect iron punch, a hill or high building; and then we see how electrified clouds passing over hills or high buildings at too great a height to strike, may be attracted lower till within their striking distance. And, lastly, if a needle fixed on the punch with its point upright, or even on the floor below the punch, will draw the fire from the scale silently at a much greater than striking distance, and so prevent its descending towards the punch; or if in its course it would have come nigh enough to strike, yet being first deprived of its fire it cannot, and the punch is thereby secured from the

stroke; I say, if these things are so, may not the knowledge of this power of points be of use to mankind, in preserving houses, churches, ships, etc., from the stroke of lightning, by directing us to fix, on the highest parts of those edifices, upright rods of iron made sharp as a needle, and gilt to prevent rusting, and from the foot of those rods a wire down the outside of the building into the ground or down round one of the shrouds of a ship, and down her side till it reaches the water? Would not these pointed rods probably draw the electrical fire silently out of a cloud before it came nigh enough to strike, and thereby secure us from that most sudden and terrible mischief?

To determine the question, whether the clouds that contain lightning are electrified or not, I would propose an experiment to be tried where it may be done conveniently. On the top of some high tower or steeple, place a kind of sentry-box, big enough to contain a man and an electrical stand. From the middle of the stand let an iron rod rise and pass out of the door, and then upright twenty or thirty feet, pointed very sharp at the end. If the electrical stand be kept dry and clean, a man standing on it, when such clouds are passing low, might be electrified and afford sparks, the rod drawing fire to him from a cloud. If any danger to the man should be apprehended (though I think there would be none), let him stand on the floor of his box, and now and then bring near to the rod the loop of a wire that has one end fastened to the leads, he holding it by a wax handle; so the sparks, if the rod is electrified, will strike from the rod to the wire, and not affect him.



### SIXTH ANNUAL CONVENTION IN SESSION

As this issue of the Digest is being printed the largest, most enthusiastic Convention the Order in North America has ever held is in Session. Resolutions unanimously endorsing the Administration of the Supreme Council have been passed and plans already made for a great year of Rosicrucian Activities. The dedication of the Rose-Croix University was an impressive ceremony and greatly admired by the members.





## *The Hunt by Scientists for the Atom*

AN INTERESTING HISTORY OF THE CHEMICAL  
EFFORTS OF SCIENCE

By FRATER S. J. MARX



ROBERT BOYLE, one of the greatest natural philosophers of his age, and one of the founders of the Royal Society of London which was originally a Rosicrucian College, was born in Munster, Ireland, January 25, 1627.

In 1662 he published a book called "The Sceptical Chemist", wherein he made an entirely new definition of an element, "as that substance which cannot be decomposed into anything else." Before this time besides the four elements known to scientific men, fire, air, earth and water, most orthodox opinions held that everything was made of Salt, Sulphur and Mercury; Boyle attacked this and called the experiments which were used to prove it worthless and meaningless. He saw that there must be many more elements than were so far supposed; and imagined that these were made up of different kinds of PARTICLES or ATOMS, although nobody could show them by experiment. While Boyle proved nothing to the scientific world of his time yet he had advanced a new theory that has been far-reaching.

Antoine Laurent Lavoisier, one of the founders of modern chemistry, was born August 26th, 1743. It was he who wrote of Robert Boyle and George Ernest Stahl, whose chief accomplishment for the scientists of that period was associated with the phlogiston theory. Lavoisier was not only a theorist but he believed in proving his theories by experiments. Lavoisier influenced modern methods of science's outlook on life as a whole. It was he who destroyed forever the mystical phlogistic theory and supplied a principle capable of proving these principles. This is how he did it. He took phosphorus and burned it in air standing over mercury in such a way that he could measure the amount of phosphorus burned and the amount of air in which it was burned. He discovered that the phosphorus would burn for a time and then go out; if the air was confined in the bell-jar so that no air could get in only a certain amount of the phosphorus burned and no more. If he measured the air at the moment the burning ceased he found that one-fifth of the air had disappeared. In the place of the burnt phosphorus there was some white solid matter which weighed almost exactly as much as the Original phosphorus, plus the air which had disappeared. It is an experiment with which every well-educated child is familiar;

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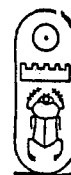
nevertheless it altered the entire picture of matter in the universe and marked a stage in man's imaginative adventure with life. For, from this comes the law of the conservation of mass.

Matter, whatever it is, can neither be created nor destroyed by man or nature; there is as much matter today as there was a million years ago and as there will be a million years hence. Nothing that man can do can alter this; he can arrange, but that is all. If we could collect all the air which has entered a man's lungs and all the food which has entered his stomach and add their weight to his weight at birth and take away from the result all the weight of the CO<sub>2</sub> he has breathed out, and the waste and other products he has excreted and secreted, we would have the exact weight of man today. Furthermore, we could label each atom in his body with its original habitat in field and sky before it became a part of him. A man is merely an arrangement of the atoms which happen to have passed into his mouth. Sooner or later the human imagination was bound to translate such a fact about matter into terms such as this: "There are in the universe a certain number of atoms which theoretically can be counted; there are N atoms, and there never can be N plus 1 or N minus 1. These atoms are constantly arranging and rearranging themselves, and one of their rearrangements has produced me and all the other human beings. Sooner or later they will arrange themselves again to such an extent that I and my fellow men will cease to exist in any recognizable form."

From such a statement we can easily see that Lavoisier was a materialist and had rejected the medieval view of man as a specially created being. How different was the theory of Newton, who fitted his science to theology. Said he, "It seems probable to me, that God in the beginning formed matter in solid, massy, hard, impenetrable, movable particles, of such sizes and figures, and with such other properties, and in such proportion, as most conduced to the end for which He formed them; and that these primitive particles being solids, are incomparably harder than any porous bodies composed of them; even so hard as never to wear or to break in pieces,

no ordinary power being able to divide what God Himself made one in the first creation. While particles continue entire they may compose bodies of one and the same nature and texture in all ages; but should they wear away or break into pieces, the nature of things depending on them would be changed. Water and earth composed of old worn particles and fragments would not be of the same nature and texture with water and earth composed of entire particles in the beginning. And therefore, that nature may be lasting, the changes of corporeal things are to be placed only in the various situations, and new associations and motions of these permanent particles, composed of bodies being apt to break, not in the midst of solid particles, but where these particles are laid together and only touch at a few points . . . . God is able to create particles of matter of several sizes and figures, and in several proportions to the space they occupy, and perhaps of different densities and forces . . . . At least I see nothing of contradiction in all this . . . . Now, by the help of these principles, all material things seem to have been composed of the hard and solid particles above mentioned—variously associated, in the first creation by the counsel of an intelligent agent." Thus this theory advanced by Newton can be called a THEOLOGICAL ATOMIC THEORY, that is deduced from certain principles which Newton believed to be true about God as a workman and a Creator.

We now come to one of the most important stages in the history of the search of composition of matter, that of another Rosicrucian John Dalton, a Quaker living in Cumberland, England. We need not follow Dalton along his line of researches, however, as a full description of the Dalton theory is printed in our Rosicrucian Manual. Dalton knew that for generations people had believed that all matter was composed of invisible particles. Were all these particles exactly alike? People had suggested that it was so, and certainly the idea was attractive: one would almost expect God to use only one basic material for His creation. "I believe in one God and one Matter," is a very natural sort of creed. "I should apprehend",



said Dalton, "that there are a considerable number of what might be termed elementary principles, which never can be metamorphosed into one another by any power we can control." How were these elements different from one another? It was by answering this question that Dalton laid the foundation for modern chemistry. Their WEIGHTS WERE DIFFERENT. He did not, of course, say how much the infinitely minute atom of oxygen, let us say, actually weighed; but he did say that it weighed a certain number of times as much as hydrogen. And so with the other elements; if experiment showed that a substance was a compound containing oxygen, and one other element, then the relative weight of the unknown element could be added to the table which began with hydrogen and oxygen, and so on, until a table of atomic weights had been constructed. This table is of vast practical value, for it tells the chemist the quantity of various elements required to make various substances, and also it gives him an exact knowledge of the exact number of the different things of which the universe is made. The answer was that 92 different elements were the composition of the universe. We must remember that John Dalton was born on September 5th, 1766, and it was about 1803 that he gave his views to the scientific world, and thus has been recognized as the founder of the atomic theory in chemistry.

Let us now consider a small incident which happened in 1896, M. Becquerel, a distinguished French chemist, was making a series of experiments in Paris. They were rather haphazard experiments in a way, and designed to see what might chance to turn up rather than illustrate a deeply conceived theory. Something did turn up.

The year before, a German named Rontgen had noticed that if he passed an electric discharge through a glass tube out of which the air had been pumped, a glowing light was produced with very peculiar properties. When he put a plate of phosphorescent material near the tube, it began to glow as well, and if a coin was put up against the plate it could be seen as a strong shadow, black in nature, from the other side. If a piece of wood were placed against the

plate a paler shadow could be seen. Now, here was something quite new in the history of chemistry, for it meant that whatever the substance was which could produce the glow in the tube, it was able to pass through certain opaque objects so that you could see the shadow of other objects lying against them. The light passed through the phosphorescent plate, but was partly stopped by a piece of wood and altogether stopped by a thick metal coin. If there was one thing that had *seemed* certain hitherto, it was that light could not pass through opaque objects, and here was a kind of light which most certainly contradicted the former belief.

Thus the thought occurred to M. Becquerel that by this discovery of Rontgen, and as Rontgen involved the use of a phosphorescent plate, perhaps ordinary phosphorescent light could penetrate through opaque substances in the same manner as Rontgen rays. In order to find out if this were so, he selected a substance which was phosphorescent when exposed to sunlight and which contained, as one of its ingredients, the heavy and rather rare element of uranium. He took this substance and after putting it in the sun wrapped it up with a photographic plate protected by a covering of black paper. After a while he took it out of the plate, unwrapped it, and developed it; it was FOGGED. Thus the phosphorescent light had passed through the black paper and affected the photographic plate hidden within. M. Becquerel repeated the experiment on successive mornings and then one day, just as he wrapped up the plate and was about to expose his uranium compound to the sun, the sun went behind a cloud for a period of time. Being a busy man, M. Becquerel put his material away in a drawer and turned to other things. Some days later he happened to open the drawer and saw the package lying there. I wonder, he said to himself, if this phosphorescent ray can penetrate through the wrapper, even in the dark. So he developed the plate, and found it FOGGED all over, just as much as if he had exposed his preparation in the sun for hours so as to stimulate the phosphorescence.

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This was not in the least what M. Becquerel had expected and he began to wonder if, after all, it was the phosphorescence alone which had produced the fogging. He made experiments with other phosphorescent substances; neither in the dark nor in the sun did they penetrate the black wrapper at all. **ONLY WHEN THERE WAS URANIUM** in the preparation did the photographic plate darken, and when there was **URANIUM** it darkened, whether the preparation was phosphorescent or not. **URANIUM** was the cause, then, and possessed a property, hitherto quite unsuspected, of shooting out rays which could pass through opaque matter. Of course, we cannot take the space to follow the discoveries that came to light. Man had discovered something new about matter and is still devoting his efforts to the eternal movement of atoms, electrons and molecules.

One of his discoveries is that if we could inspect an atom of dirt which was enlarged to a size which would let us see it in detail, we would find something very like the solar system. Around a central speck, at distances vast for the size of the various specks, would be circulating in circles or ellipses a number of other little particles; "planets" moving around their "central sun". Just as practically all the space occupied by the solar system is made up of the space between the various members of the solar system, so practically all the space occupied by an atom is empty space between the constituent particles. All these atoms are in a state of eternal movement and change and just as the planets pass around the sun according to strict laws of motion, so do the various particles within the atom whirl obediently about their central body. But the atomic system is far more complicated than the solar system, at any rate in their heavier elements. For example, "the sun" of the uranium atom consists of 238 bodies, exactly like the "sun" of a hydrogen atom, and 146 electrons, while the "planets" consist of 92 electrons revolving around this highly complicated central body in a series of rings. The outer rings of electrons are subject to changes; their numbers vary and their speed and orbits change, and when this

happens we have something which is apparent to us as a chemical change. Certain elements have exactly the right number of electrons in their outer rings and these never combine with any other element to form compounds; other elements are deficient in electrons and rush at other elements so as to rearrange their outer rings by capturing electrons from them and balancing their electrons in a new way, and this is what is happening whenever two or more elements combine to make a substance with new chemical properties. The rays which Rontgen discovered came from the inner rings of electrons and caused by the shooting out of a few electrons from these rings into outer space. Finally when the nucleus or "sun" breaks off a part and shoots into outer space we have **RADIO ACTIVITY**. Thus radium and uranium have the property of penetrating through opaque substances because they are constantly and according to rigid laws shooting out part of their central particles far away from the atom into surrounding space. It is as if one of the planets in the solar system suddenly speeded off into interstellar regions, or as if the sun itself launched a limb at incredible speed to the regions beyond the Milky Way.

Every element is built up of complicated atoms such as these, but in most cases the atomic system goes on without change in its "sun" for indefinite periods. If the simplest atom there is, **HYDROGEN**, is charged with positive electricity, it becomes a "sun" or nucleus without any "planets" at all, for the process deprives it of its only electron, which returns to it directly it ceases to be electrified; but **NOTHING** ever happens to the hydrogen nucleus **ITSELF**. It is only because some of the more complicated elements suffer violent changes in the nuclei, changes that reveal themselves to us by radio-activity, that we are able to realize what goes on inside the atom. Thus M. Becquerel can claim to have made the first step toward discovering that the ultimate particles of matter are not **DEAD DUST**, as was advanced in the atomic theory, but violently agitated systems of incredible energy. In radium and other radio-active elements we are able to see



and study the nature of this energy because some of its results get outside of the atom, and from them we can reason out what the other atoms are like. When a radium atom shoots out a part of its nucleus it becomes something different from what it was before; it becomes, in fact, another element. Thus the idea of the alchemists, who began the science of chemistry, is TRUE, and the Nodin Law, which our students study,

has given to Rosicrucianism information centuries ahead of what scientists are beginning to appreciate. We KNOW what the scientists have been searching for and it has always been a source of satisfaction to find that eventually humankind will "stumble" on the true laws of the Cosmic, which we, as Rosicrucians, have had revealed to us by Cosmic Consciousness and obedience to the Laws of the Universe.



● READ THE ROSICRUCIAN FORUM ●

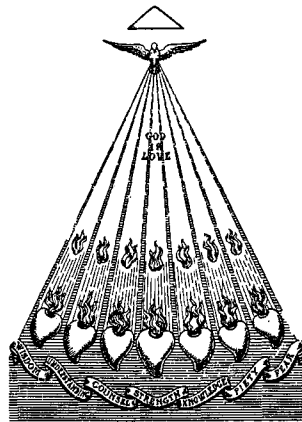


**ANCIENT SYMBOLISM**



Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages, and customs have changed, but these ancient designs continue to illuminate mankind with their mystic light. For those who are seeking light, each month we will reproduce a symbol with its ancient meaning.

**THE MATERIAL TRIANGLE,  
THE DOVE, FIRE, AND THE  
FLAMING HEART**



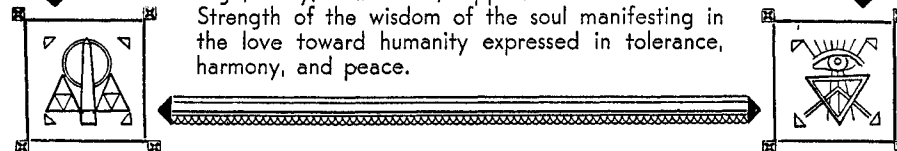
This is one of the most esoteric forms of symbolism used by the ancients to express the gifts of the Cosmic.

It must be remembered, that symbols are used to express in a picture form an idea, as the artist conceives the Cosmic truths. At the top you will note the Triangle in the form of a symbol of material manifestation. The dove, the symbol of the soul, is sending rays through eternal love, which reaches, first, the flames whereby all thoughts are purified, and descends to the seven flaming hearts, all symbols of spiritual

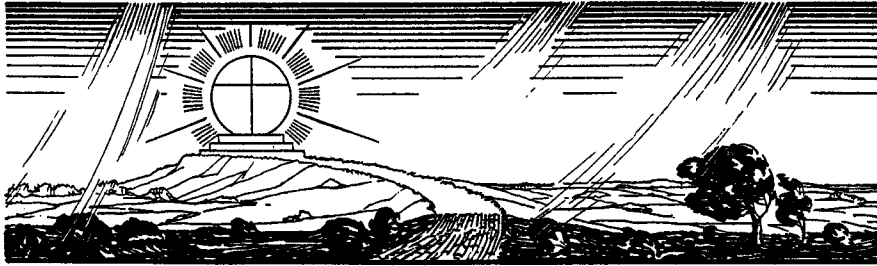
love which culminate in the Cosmic gifts, wisdom, understanding, counsel, strength, knowledge, piety, and ardor. The straight lines signify water in which all truths have their solution.

The Trinity of Wisdom, Understanding, and Counsel, and the Trinity of Knowledge, Piety, and Ardor, support the entire structure in the

Strength of the wisdom of the soul manifesting in the love toward humanity expressed in tolerance, harmony, and peace.



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## “The Ultimate Goal”

WHAT IT IS AND HOW TO ATTAIN IT

By FRATER F. W. ACKERMAN



WHEN one asks the average person “What do you most desire?” the reply generally made to this question is, “Success in my chosen field of activity.”

That seems to be the dominant note in modern life—to get on, to achieve, to succeed.

To become great in one's chosen profession or trade. To make money, to enjoy the luxuries of life seems to be the aim in life. I wonder if it is true. Let us see. Perhaps there is something greater or more important than the mere attainment of material wealth. Perhaps that is only a means to an end. This being taken for granted we are from infancy guided in this direction. We are entered in school for the purpose of developing the mental faculties to the end that we may be better equipped to make a success of our lives.

While success may appear to be the ultimate goal, I would prefer to call happiness the ultimate goal. You want to be happy. To be happy is the underlying object of your endeavors whether you realize it or not. The attainment of happiness is the lure that drives you ever onward. Whatever your immediate aspirations may be, the final object

of your plans and labors is the acquirement of that condition or state of mind known as happiness. You may not recognize this to be a truth, nevertheless it is a very vital one, and the purpose of this article is to show that such a goal is the ultimate one you seek and to attempt to point a way of attainment.

You may desire health, wealth, fame, power, or you may desire to serve others; but what is the underlying reason for these desires? Their gratification will make you happy.

Every sociological, philosophical, religious or ethical system ever devised and involving the interests of man is based upon the attainment of happiness; thus, regardless of statements to the contrary, its basic principle was to satisfy some desire.

The mere fact that the Rosicrucian Order with its wonderful teachings covers such a wide variety of subjects is ample proof that the ultimate goal of these graded studies is to help you create a new world for yourself. A new world that will make you happy.

The Declaration of Independence declares, “the pursuit of happiness” to be one of the “inalienable rights” of mankind. To be perfectly happy, all normal human beings must achieve some measure of success in their chosen field of endeavor. They must be free from unsatisfied craving or longings and unless this is accomplished there can be no real happiness.



Many persons are impressed with the idea that success is due to some special formula or the possession of some mysterious secret. We will examine some of the various reasons advanced for the outstanding success of some well-known leaders in various fields of activity. Some will state that "luck" played the principal role in producing success. But it can be truthfully said that "luck" as a factor in such instances is exceedingly rare, and thorough investigation will disclose other more valid reasons for success. Again some will advance the theory that the person's great "Personality" and "Magnetism" was the reason why that person became rich or famous. We are now confronted with the difficulties of first explaining just what is meant by these terms, then proving that these elements of character exist as separate entities. Even if these difficulties could be explained away, it is questionable whether "Personality" or "Magnetism" can be acquired through personal effort.

Another reason advanced is Health and Physical Fitness. There are naturally important factors in the struggle for success, but these alone will not raise you above your fellow men. How many times have you heard of or known of men and women having poor health and yet achieve greatness? Many have conquered great obstacles in spite of these handicaps. However, health and physical fitness will be well worth your while to acquire and will help turn the scale in your favor. For this reason, the Rosicrucian Order has wisely included in its teachings wonderful methods and principles whereby it is possible for you to acquire a healthy body as well as a developed mind.

Because of knowledge and training, success in one's chosen profession is often given as the key. But the greatest possible knowledge and training is no guarantee of success as is proven by examples with which every reader is familiar. In countless instances men and women with less knowledge and poorer training have advanced faster and further than those supposedly much more certain of success.

A very popular notion about success is the one where it is stated that the per-

son had a "drag" or "pull," or because of his influential friends having had something to do with making the person a success. There is some evidence that the influence of friends has aided many in their upward climb, but how to acquire influential friends and to secure their co-operation is a question as important and elusive as the question of how to achieve success.

Ambition and industry, or the intense desire to win success and recognition, and the willingness and ability to work early and late is given as a cause of success. But ambition and industry will not win for you any great degree of success, unless coupled with other essential qualities. How many people do you know who labor day and night and who are fired with ambition, but never rise above their fellow men? They seem to "stay put." They do not advance. Year after year we find them in the same place.

Determination, or "Will-Power" is given as the sole reason by many as the reason for one's success. Study of this subject fails to reveal any convincing evidence of the existence of this alleged force or power. Authors simply assume its presence without proof, entirely ignoring the fact that all of the results ascribed to the development and use of "Will-Power" may be more accurately attributed to other mental forces and processes.

The most common reason given for success is mental efficiency. This reason is supported by more convincing evidence than any other reason advanced. Mental efficiency is, however, only one of the effects of conserving and controlling the inner powers. The development and maintenance of mental efficiency is dependent to a large degree upon a thorough understanding of the nature and effects of this force and the best methods of controlling and utilizing its power. Thorough, conscientious study and application of the principles taught by the Rosicrucians, will, I am convinced, do more to bring about that complete understanding than any method I have ever contacted.

Having carefully analyzed all of the reasons most often given for the noteworthy achievement of various persons,

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we are forced to the conclusion that none of these reasons accounts for more than a small proportion of the successful careers, and that none of the formulae have any magic or special virtues.

The importance of developing one's intellectual faculties is now well-established and recognized. Every really ambitious individual has done or is doing everything possible to develop them. Why, then, do so few who are intellectually and physically qualified to succeed in a big way fail to rise above others perhaps much less qualified? There must be some important but less evident factor upon which such leadership depends.

The achievement of an outstanding success in any field of endeavor is merely a matter of discovering and removing or neutralizing the circumstances, conditions, or elements that interfere with the fullest development of mental capacity and then concentrating all of one's mental energies upon the problems at hand.

A careful study and a thorough analysis of all the alleged "secrets" of success or reasons advanced for the more rapid advancement of certain individuals towards the ultimate goal, will reveal convincing proof that the one outstanding characteristic of those who are eminently successful—those who stand out from the crowd—is *their ability to direct and control their mental energies and powers and to dominate their emotions*. They are able to utilize their emotional energy instead of permitting it to disrupt and disorganize their mental processes.

It is simply a matter of "cleaning house," of eliminating the disturbing

factors and directing and controlling the energies, forces, and powers which we all have to a sufficient degree to raise us away above the crowds. We must have a set objective, a singleness of purpose and faith in the power of the law. If these energies, forces, and powers are utilized to their fullest then we will be upon the path to success.

However, the attainment of happiness means much more than the solving of conflicts without—conflicts between the individual and his surroundings. If we are not able to settle the conflicts within us, we can never hope to attain that goal.

In the final analysis, happiness is a state of mind, a state of mind in which there is a feeling of a worth while accomplishment, in which there are no unsatisfied longings, or cravings, or disturbing conflicts, and in which there is a feeling of superiority over the conditions and circumstances under which one lives and works. Successful and happy are those who have attained this enviable position in life.

How fortunate for all mankind that there is a "Way" to learn how this state of mind may be attained.

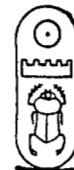
The Ancient and Mystical Order of Rosae Crucis stands like a great lighthouse, firmly anchored on the rock of truth, against which the forces of evil, darkness, and ignorance vent their fury in vain. To all who seek and ask this essential knowledge it is sent forth like a giant finger of light playing upon the dark and troubled waters of the sea of struggling humanity, pointing the "Way" to the ultimate goal—*Happiness*.

● READ THE ROSICRUCIAN FORUM ●

CONVENTION PHOTOGRAPH

Obtain a Rosicrucian Convention photograph. It is of the largest Rosicrucian Convention ever held in North America. This official photograph was taken during the Convention and consists of many hundreds of members and delegates from various parts of the world. It is an especially large size, 8 inches by 41 inches, Postpaid, \$1.00. This photograph will cause you to realize the large attendance at these Conventions and what a happy event it is.

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## SANCTUM MUSINGS

### THE PITFALLS OF TERMINOLOGY



WE MUST admit that in no field or channel of human endeavor or activity is there such a diversity of thought as in religion. The various sects, denominations and creeds have become divided and subdivided, and their dogmas contradict

each other; even their ideals to an extent are opposed. Yet, their fundamentals are related and well-established. But in the esoteric studies, in the study of occultism and metaphysics and in the ethical and moral philosophies, there is not only a diversity of thought, but even a disagreement upon foundational principles, and this disagreement upon principles is due mainly to a lack of understanding of terminology. Question two students, each professing to be a student of what he terms the higher laws of life, meaning, of course, that which deals with the spiritual and the esoteric, on their definition and comprehension of certain terms which they use in conjunction with the study of their particular philosophy, and you will find in most instances that their definitions are diametrically opposed.

We may even go further. Consider not only the student, but the schools or movements of this new or higher thought, so termed, and you will also find generally a lack of agreement on the meaning of certain philosophic or esoteric terms. Unfortunately, the teachers, instructors, or leaders of these different movements presume an understanding of these terms on the part of their students. The terms themselves are common and are most generally used by all philosophic schools and movements of similar thought. But the exact meaning given of the terms varies, and it is because of these oftentimes erroneous conceptions of the terms, that the student gets on a wrong path and fails miserably in realizing the attainment he seeks. His failure he most usually attributes to the school or system with which he was affiliated. In fact, the school is responsible for not precluding their instructions with a course fully explaining the necessary terminology. Most philosophic schools and movements feel that devoting any time to an explanation of these terms is merely a hinderance, a delay. Yet those very terms and expressions constitute the working tools which the student must use, the very guide which the student must follow.

We think this is an opportunity of endeavoring to define in a simple and

*Two hundred seventy*



brief manner one of the most generally misunderstood terms which includes many minor ones. Unfortunately, where terms are defined by certain systems or schools of higher thought, there is an attempt to convey the idea that the literal meaning of the word should not be taken, that there is some subtle, arcane meaning which the student must guess at rather than actually know. The school does that for two reasons—either because it is ignorant of the true meaning of the terms and their origin, or it endeavors to shroud the terminology in mystery to mystify the student and to cause him to believe or think that he is receiving some higher or unusual definition which no other school or system had or understood.

Let us consider the term mysticism. It may seem strange to our readers to know that those who profess to be students of mysticism in most instances cannot give you an intelligent definition of what mysticism is. The ordinary dictionary definition is hardly sufficient, and that definition usually is "the attempt to comprehend, know, reach or become one with God or the Divine through man's own nature rather than through any exterior power, force, influence, system or method." But such a brief explanation is hardly sufficient. Mysticism arose with the individual conception that there was a moral struggle within man, with the ascetic belief that within man there were two principles in constant combat—one, the principle of evil; the other, the principle of good. Man became conscious of temptations, of the influence of his passions and his desires on the one hand, and a moral sense on the other, or the dictates of conscience. The good was attributed to the spirit or soul of man, which was considered the divine self, which was considered of God and in God and the only actual reality. Since the evil nature of man, psychologically, was associated with the appetites, desires, and passions of the body, the body was then defined as the evil side of man's nature—the tempter, above which man should rise; and that the spiritual or soul side of himself should transcend these temptations. It was not sufficient, so the original mystics contended, to merely regulate, as Plato and some of the other

moral and ethical philosophers had declared, these passions and desires to their proper order, but to completely suppress them, deny them, and rise above them. Oneness with God or true spirituality could come alone from freeing the spirit from the body. That does not mean death in the physical sense of the word, but it means one should adopt such ascetic practices that he would be entirely oblivious to the senses or any of the desires—no recognition of the material, mortal side of himself whatsoever.

This is strange reasoning, for on the one hand it is contended that all reality, all things which have real existence are good and are of God, as is the soul of man; yet, on the other hand, it admits that man has an evil nature, which, it is stated, is of his material or mortal body. How can man be dual and yet there be only one phase of that duality which is real? Mysticism contended, or rather attempted to bridge the gap between this false reasoning that the mortal and material side of man and all the material things of the world were merely illusions, deceptions, and the only reality was the spiritual or soul side of man. In other words, the good or the things of God, which were the souls of men, had existence, and all things which were not of that nature were by contrast evil and some even had no existence. To make it even more clear, the good which existed was declared positive. Everything, therefore, which did not comprise this soul or spiritual side of man, was not perfect, or did not exist and was negative and evil by nature. Therefore, we see mysticism contending that though evil has no existence, yet, it has an effect because it has no existence.

God to the mystic was unknown for two reasons. First, the intelligence of man was so inferior that it was not possible for him to comprehend God in His entirety or to really know God in any sense of the word. Thus, the mystic contended man should not attempt to use the brain which was of the mortal body to reason as to the nature of God or try to define Him and state what He is or what He is not, because that presumes that man's consciousness is capable of embracing the idea of God.



Furthermore, it was contended that man must transcend, even rise above, the use of the intellect because the intellect is of the body; that if man even presumes to say that there is one, then he implies that intelligently he has some knowledge of the existence of God. The mystic stated that man must give up entirely any attempt to know God through the reason or the intellect. But he must enter into a state of contemplation and meditation where he will free his mind of any conception as to whether God is or is not, and permit himself to be absorbed into the absolute; that is, into the very nature of God. When he is absorbed into the nature of God, he will have a feeling of serenity and peace, and that alone is the only reality he can ever realize, and by that will he come to feel God and will approach God.

Now, the mystic did not absolutely declare against knowledge, wisdom and education. He considered them a first step. One must prepare the mind so that one may know the life to lead which would lead one to pure mysticism. Once having trained the mind and the intellect sufficiently to have found the proper channels by which one can reach absorption into the absolute, one should then discontinue any further attempt to develop the reason or apply it. If man continued to use reason or mind in endeavoring to approach God, he would be chaining himself to the mundane, temporal, worldly things which would keep him from God.

The mystics then endeavored to explain or account for why man has the illusions he does have of the material world. If the material world and material things, as the original mystics declared, were only evil, negative in contrast to the absolute, the good, the positive, why does man have these constant illusions about them if man is of God? Why should he know anything else but the absolute? The early mystics explained that the absolute is perfect, but there is a sort of *falling off* from this absolute perfection, and this falling off is according to degrees; and the more we fall off from this absolute perfection, the more the soul gets away from it, the more it reaches that eventual end where it is sinful or wicked and

where it really has no actual existence because it is not good.

To use an analogy: This absolute good, this pantheistic influence is like a bright shining light. The center of this light can never be depreciated and it cannot be divided, so evil is not a separation of this absolute good, this light into two separate spheres. This bright light, this absolute good radiates and has emanations, and its emanations become diluted the further they get away from this absolute light. They are less perfect, less brilliant, as it were. These emanations of this central light go through three states in their falling off from the central light of purity. The first stage away from the central light, which center is God, would be the soul of man. The next stage is the mind or reason of man; and the third stage is the physical or mortal body of man; and beyond this last stage is the whole material world, which is not considered part of the emanation of light at all, and therefore, is evil by the fact that it is not of the light. But these lesser stages of perfection retain a memory of their past higher state of perfection and this memory takes the form of our ethical and religious views, whereby man endeavors to get back to the center light, or to the absolute or God.

Original mysticism, as expounded by such mystics as the Neo-Platonics, offered man a way of salvation which in many respects resembles the early Christian creeds, and the method of salvation afforded by early Christianity, which was a contemporary of Neo-Platonism. It was that the beauty we perceive about us is a reflection of the spiritual light of the absolute, and that if we pursue the beautiful in such channels as art, poetry, literature or moral conduct, prayer and contemplation, we climb backwards, trace our steps to the central source of the absolute from which we fell off to the imperfections of our present state. Now, modern mysticism, so called, is merely a modification of and addition to this ancient mysticism; and if one does not define his modern mysticism so as to include some of these fundamentals, he is not a student of mysticism but of something else which he terms mysticism. It is not that his present views may not be superior

or equal to the ancient conceptions, but at least he should not call it mysticism if in some respect it does not parallel those ancient fundamentals.

Mysticism may be reduced to these fundamental principles—that the soul is the spiritual self of man; the soul is part of a universal soul, a soul which penetrates the entire universe. That soul is God, it is a pantheistic conception. The material world and the physical body are the negative side of this positive, absolute soul, or God, which penetrates the universe—a sort of an imperfection, a falling off from the goodness; and that when man's soul is embodied in a physical form or body, he has fallen off from the perfect, and he will be confined to a body as long as he permits the temptations, desires and appetites to dominate his nature. He must struggle to overcome them, to suppress them, to give himself over entirely to those spiritual urges within his own nature, which urges are the dictates of conscience which finds its expression in ethical, moral and religious conduct. Modern mysticism which is based upon these old fundamental principles does not state that the material body and the physical, mundane world are without foundation or existence, that they are non-entities, non-beings. It states that they are unreliable, that we cannot perceive their true nature. They constantly change as do the senses of man change; and as we perceive them today, they may not be the same tomorrow; and therefore, no credence should be given to their manifestations. It recognizes them, however, as a universal plan, but imperfect in contrast to the mind or the intelligence of

God, the absolute. It advocates a study and an examination into this material, mundane world so that man may try and within his limited power regulate it, prevent it from controlling him or dominating him. It advocates intensive study and learning, so that man may know the relationship of this mundane, material, imperfect phase to the perfect absolute or God. Thus, modern mysticism declares that there is a duality in the universe in effect, but in nature it is but one. All things are of that one, though there are stages of its perfection. The material world and its manifestations are not considered as perfect as the spiritual world, yet they are of it. The duality enters into the conception by declaring, on the one hand, that the soul, a part of the absolute whole, is good, and all else in contrast even though of it, is by graduated degrees imperfect or evil.

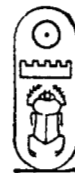
It behooves the individual, therefore, who declares himself to be a student of mysticism and the esoteric, to make a very thorough study of such terms as the absolute, spiritual, being, material realm, free agency, and the scientific attitude of mind. These fundamentals and a few more like them are the foundation stones of his philosophy if he purports to be a mystical philosopher. He who has a thorough knowledge of these fundamentals will not find it difficult to assemble them and reassemble them into a system that will help him to reach his goal in a rational manner. That goal we presume to be inner satisfaction and attunement which the real mystics declared constituted "a sense of God."

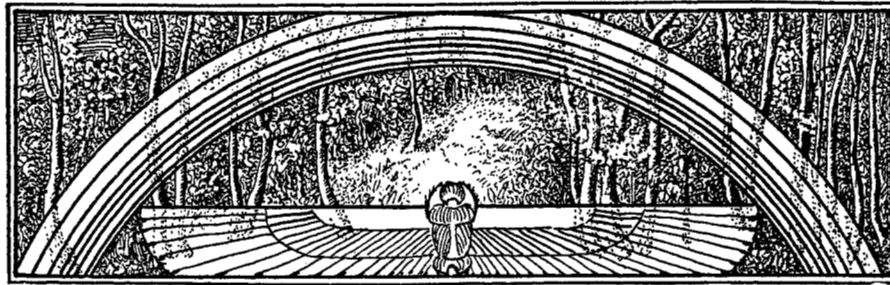
#### REMEMBER TO READ THE ROSICRUCIAN FORUM



#### OFFICIAL REPORT

The official report of the activities of the annual Rosicrucian Convention will appear in the September issue of "The Rosicrucian Digest," which will be mailed on or about August 20. Inasmuch as the Convention activities this year were extremely interesting and many remarkable addresses were given and important resolutions adopted, it is advisable that every student and member of the Order carefully read same.

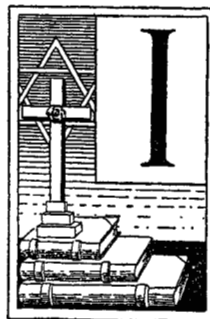




## Proofs of Reincarnation

DO WE FIND ANY IN THE LIVES OF HUMAN BEINGS?

By SARALDEN, F. R. C.



**I**T IS said that only in the minute study of cell life, in the principles of botany and in the living examples of vegetation, in the natural processes of reproduction do we find any substantiation of even the fundamental principles of reincarnation. Those who doubt and disclaim any possible foundation for the belief in human reincarnation state that no proofs are to be found which indicate that man has ever lived a previous life upon this earth.

Before any critical discussion can occur in regard to this matter we must agree upon what is meant by proofs. Perhaps science is right in claiming that it cannot give recognition to any principle that is not self-demonstrative and which cannot prove itself easily, but if we take this idea and accept it literally and in the strictest sense, we find ourselves in grave difficulties and even the scientists would be puzzled to prove many of the propositions and postulations which they have accepted as truth. What proof has any human being of the belief that he is alive or that he lives? Psychologically, he claims that he knows he is living because he is con-

scious of himself and conscious of other things and persons not a part of himself, but his sort of reasoning if applied to other matters would be cast aside by science as merely personal opinion based upon some fantastic belief. It is purely a matter of psychological or philosophical reasoning and not of scientific demonstration. Science admits that the sun shines and yet science cannot prove that the sun is shining except by way of an impression we have of it or manifestation which our objective senses accept, and it cannot even prove that there is any such Cosmic body as the sun, for we have no other evidence of it than that which is ocular and science constantly reminds us that all of our ocular interpretations are not to be relied upon for we never know when we are being deceived by such impressions. And what proof have we that there is a moon? Or that we are upon a planet in space? And what is space itself? We are reminded in a humorous way of the man in court who said he did not know who he was inasmuch as the court could not legally accept hearsay evidence, and all he knew of himself was that he had been told that he was the son of his father, and that his name was what it was reputed to be, and that he was supposed to have been born on a certain day, but of these things he had no actual knowledge and therefore did not know in a legal manner precisely who he was.

*Two hundred seventy-four*

Actually, we know very little, if anything at all, and as for proofs of anything which we believe we know we are still victims of circumstances, faith and belief. In the scheme of things we accept as true those things which appear reasonable to us or which are explained by a manifestation of some kind or a demonstration of some nature which permits of only one interpretation or one reasonable analysis. Most things of life we accept as true purely upon circumstantial evidence after we have analyzed the evidence and consider it logical, reasonable, and consistent. This being true, we have no reason to cast aside evidence or seeming evidence in support of the truth of human reincarnation.

Take, for instance, the latest unusual occurrence in human life which cannot be explained logically and reasonably than by the existence of the possible principles of human reincarnation. Of course, it is always possible to invent a supernatural or extremely unnatural hypothesis or explanation to account for any unusual event in human affairs. But it is generally conceded to be an axiom in the scientific field that a supernatural or unnatural law should not be invoked when a perfectly natural one will suffice. Many occurrences in so-called seance rooms and at committee meetings of psychical research and in the laboratories of human psychology have been attributed to supernatural causes of a divine nature when they could have been, according to science, attributed very logically and reasonably to natural causes. Arguing in this way, science has constantly refused to accept the supernatural explanation of the existence or the operation of any unique divine principles.

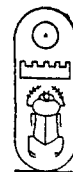
In considering the evidence that comes to us in support of the doctrine of human reincarnation, the scientific doubters are always ready to offer some very highly evolved and unusual explanation that incorporates more difficulties and extremely unique conditions than would be involved in accepting the simple, logical explanation of reincarnation. This is so contrary to their avowed method of accepting the more natural explanation that we wonder what science will say now in regard to the latest incident in support of reincarnation.

*Two hundred seventy-five*

In the city of Elmira, 13 miles from Waterloo, Ontario, Canada, there is a little child now six years of age who has been quite a psychological problem for some time. At this young age, according to scientists and professors from universities and others who have investigated the matter, the child can read anything that is offered to him in the French language. He pronounces all French names properly, reads in books and newspapers, and can read the Bible in French from cover to cover without any difficulty and can even pronounce and read words in other languages. His parents claim and neighbors testify to the fact that the little fellow has not had any training or education of even the normal amount for a child of his age and that this great ability to read and understand French has just developed naturally ever since he was old enough to use his eyes and voice with control.

AMORC representatives in Ontario are making a thorough investigation of the child, of his history and abilities, and are securing the comments of scientists who have also investigated. But before any further evidence is submitted we have a sufficient amount upon which to base a very definite opinion as the scientists would say, or a very definite and correct conclusion, as the Rosicrucians would say. This child's familiarity with the French language or any language, at such an early age, cannot be explained by any other principle than that it has carried over into this life a training in the French language and some other languages in a previous earthly incarnation. We cannot say that the memory of these languages and of the meanings of words is something that the child has carried into this life from the spiritual or heavenly kingdom where no such artificial things as man-made languages exist. French and all other spoken languages are human creations, clumsily and arbitrarily made here on earth by man and continuing to be made by man, and belong to this earth and nowhere else.

In order to learn any of these languages a person must live on this earth and study these things and gradually evolve into the use of the things of which words and languages are com-



posed. Even when we are old enough to talk more or less correctly and to understand more or less correctly what is said to us, we still have to go to school to learn to read the printed language, for no matter how long we may have lived in association with persons who speak the language and no matter how well we may be able to answer with words, the ability to read printed words does not develop automatically, as is proven by the fact that there are millions in the world who are surrounded with educated persons and are able to talk fairly correctly and understand spoken words correctly and yet are unable to write even their own names and unable to read anything of a printed or written nature. Therefore, the ability to read and speak any human language is something that must be studied, practiced, and developed through physical, mental effort here on the earth plane. It is logical and reasonable, therefore, to conclude that any person, young or old, who can read and speak a human language has had earthly training and earthly experience of a sufficient length of time and of an efficient nature. How, then, could this little child manifest this ability to read and talk in its fourth and fifth year and do it so very correctly when six years of age, unless the child learned these things in a previous earthly existence?

The unsound explanation offered by the advocates of heredity is outside of any reasonable consideration at all. While it is true that we may inherit traits of character and traits and tendencies of ability, it has never been shown that we inherit purely artificial, mental acquirements. A child born of Spanish, French or Italian parents must be trained to speak the Italian language and read it even though it may inherit from the parents a tendency toward or a liking for art and music. But even

those who have inherited the greatest musical tendencies and abilities have inherited only an elementary appreciation for these things and have had to be trained or have had to practice to develop the tendencies. No musical genius who has manifested an ability for music through having inherited it was ever able to sit down at any musical instrument for the first time and play properly. It has always required a long period of development and practice, resulting in greater efficiency because of the inheritance but never in any efficiency without the practice.

If the parents of this child in Elmira were now, and had been for many years, eminent linguists and were linguists of extreme efficiency before this child was born, it might be said that the child had inherited his linguistic abilities, but the parents are not linguists and never were and even if the child had inherited such tendencies the child still would have had to develop and practice under strenuous training to read in order to develop such ability at such an early age.

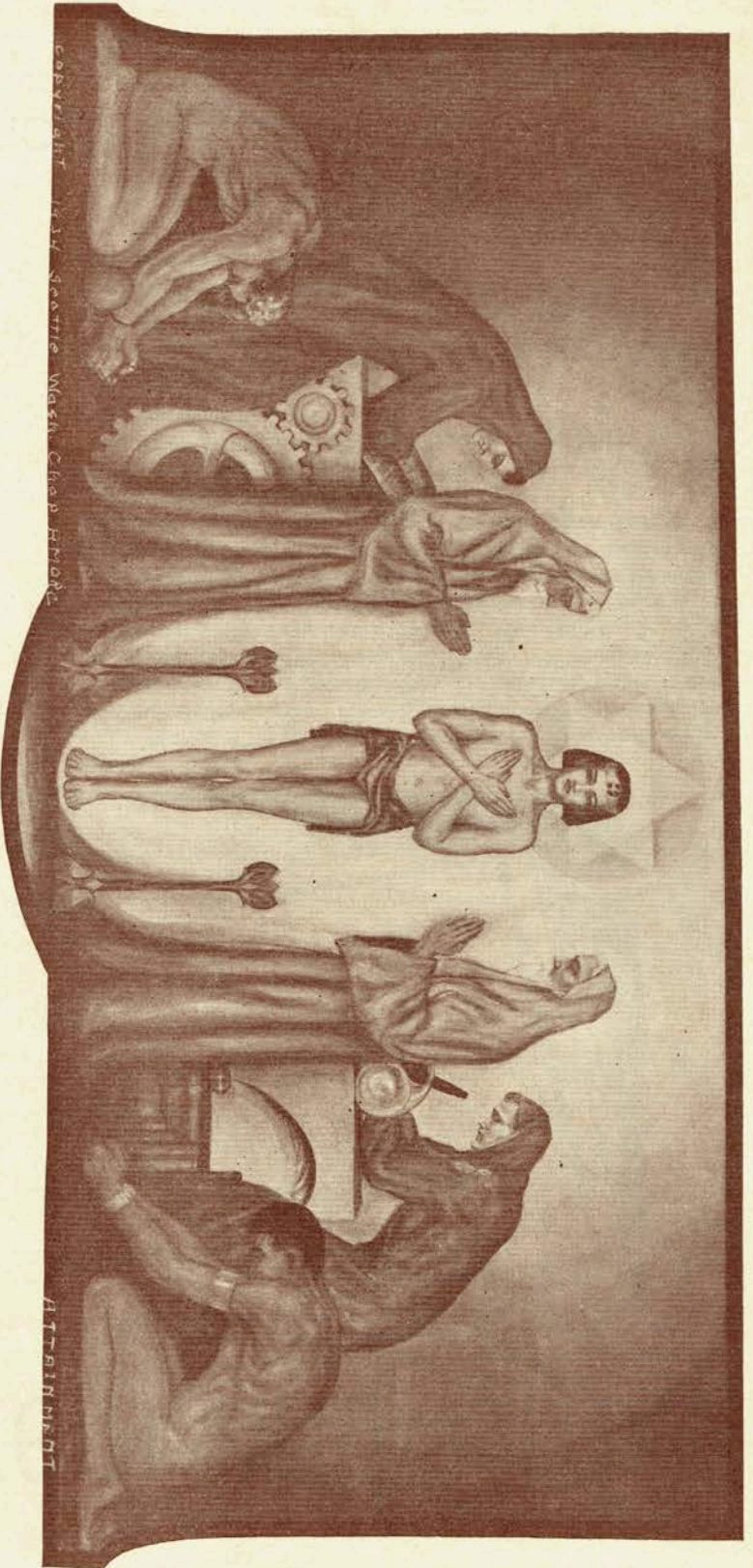
If there are any other explanations than that of human reincarnation which will account for this marvelous ability on the part of the child, we will be glad to have any of our readers who are eminently qualified to present such an explanation send in brief form such explanations to the Secretary to the Imperator at Rosicrucian Park, San Jose, California, for reference in the files of the organization, and these will be considered in connection with the further investigations that are being made. In the meantime, this case in Elmira, Canada, presents an excellent opportunity for those who are interested in this subject to add to their many other forms of evidence which have been presented from time to time in the pages of our official magazine.

*The  
Rosicrucian  
Digest  
August  
1934*



● READ THE ROSICRUCIAN FORUM ●

*Two hundred seventy-six*



### ATTAINMENT

A mural painting by Soror Venetia Epler upon the walls of the Seattle Chapter of AMORC. It represents the attainment of spiritual and psychic unfoldment through the progress of the sciences and the development of the blessings of God given to man as his higher attributes. This painting has been acclaimed one of the most beautiful of modern mystical murals. The work of Soror Venetia Epler and her sister, Florence McLane Epler, has won for these two young girls European scholarships in the leading schools of art.

(Courtesy of Rosicrucian Digest.)



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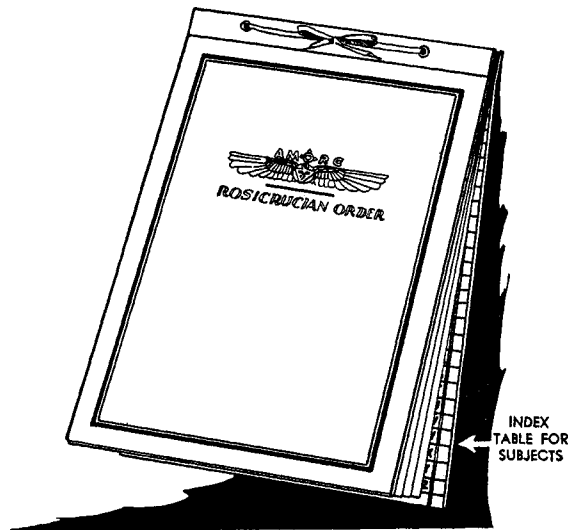
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The Order is internationally known as AMORC (an abbreviation), and the AMORC in America, and all other lands, constitutes the only form of Rosicrucian activities united in one body having representation in the international Rosicrucian congresses. The AMORC does not sell its teachings, but gives them freely to all affiliated members, together with many other benefits.

Inquirers seeking to know the history, purposes, and practical benefits that they may receive from Rosicrucian association, are invited to send for the free book, "The Wisdom of the Sages." Address, Friar S. P. C., care of

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(Directory Continued on Next Page)

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*All correspondence should be addressed as follows:*

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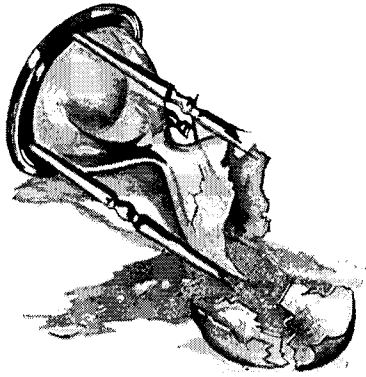
**Africa:**

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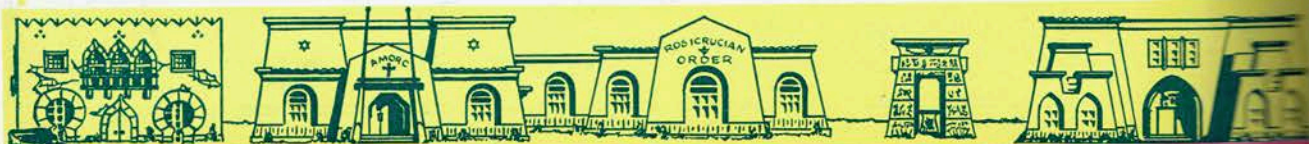
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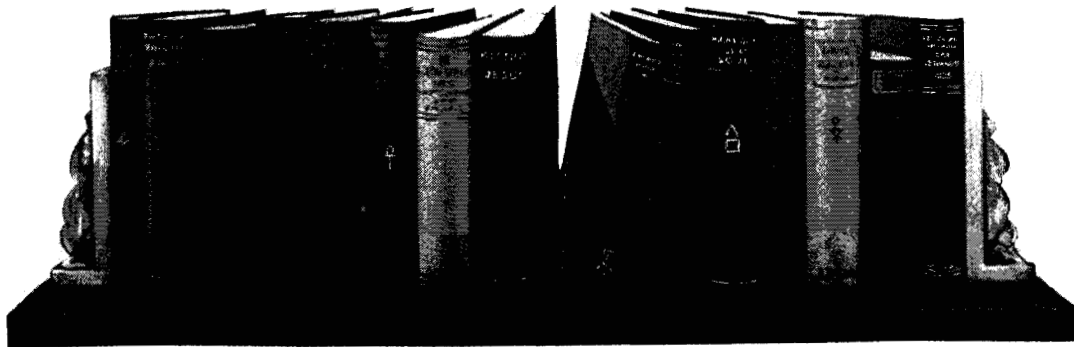
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